The Outlook

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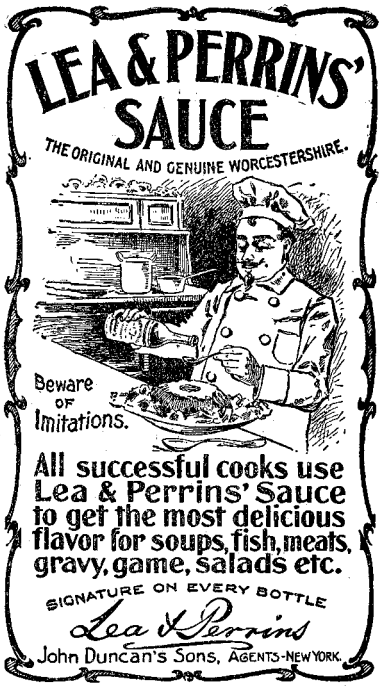
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The Strike Epidemic It is impossible even to enumerate the fairly important strikes that have been in progress during the past fortnight. Nearly every industry which is prospering has felt them, and their occurrence must be regarded as a sign of prosperity. This paradox is abundantly justified by the history of labor uprisings. Trades-unions in this country first became a power in the early fifties, when the gold discoveries were followed by a world-wide rise in prices and activity of trade. The first effect of trade revival was the general employment of the unemployed; and when the fear of idle workmen stepping into places was removed, the men at work were able successfully to demand better terms. What was so notably true in the great trade revival in the fifties has been true in the lesser trade revivals ever since. During the periods of falling prices and trade depression strikes have been fewer in number, and have almost uniformly aimed to avoid worse conditions rather than to obtain better. The fact that these strikes have frequently been so long and have usually been so disastrous has given the public an exaggerated idea of their number. The strikes of the present season are not strikes against reduced wages and longer hours, but strikes for better wages and shorter hours. Those in the building trades have been the most numerous and the most successful. The exceptional skill of the workmen in these trades has made their organization easy, and the fact that they are generally employed by small contractors instead of great corporations or combinations has made united resistance to their demands the more difficult. May 1st witnessed the virtual establishment of the eight-hour day in all the building trades in all the "organized" or "unionized" towns in New England, and the granite-workers also secured the same concession. On the New York Central Railroad there was threatened a strike of huge dimensions, but the management of the road, by the courteous discussion of grievances with its men, the prompt concession of certain demands, and the firm refusal of others, secured a satisfactory adjustment. According to the New York "Evening Post," the concession made was an advance in wages practically corresponding to the general advance in the cost of living, and the demand firmly refused was the preposterous one that the unions should determine what individual men might be discharged. Hitherto American trades-unions have recognized the absolute right of employers to discharge employees, and have only made the discharge of individuals a class grievance when membership in the union was believed to be the cause. Beyond this unions have, it is clearly evident, no right to go.

❀

The Political Conventions This year political conventions are marked by none of the excitement attending those of four years ago. Then the Democratic Conventions were divided on the question of platform and the Republican Conventions on the question of candidates. This year there is no division on anything of real importance. Last week the New Hampshire Democrats indorsed the Chicago platform "in whole and in detail" with as much apparent unanimity as did those of Michigan and Iowa, and the platforms in the three States were also in complete agreement in their condemnation of "imperialism," "militarism," and trusts. There was the same unanimity everywhere respecting the candidate for President—Mr. Bryan's renomination being as completely assured as future political events can be. The

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Michigan Convention put in nomination for Vice-President ex-Congressman Charles A. Towne, of Minnesota, who ranks with Senator Teller, of Colorado, as the intellectual leader of the Silver Republicans—or Lincoln Republicans, as they now call themselves in view of the new issues. The fact that Mr. Towne has the cordial support of the Populists of his State, and was widely favored as the Populist nominee for President in 1896, would seem to make his nomination for the Vice-Presidency assure the effective fusion of the pro-silver and anti-imperialist parties. Mr. Towne would put the issue of imperialism even more into the foreground than Mr. Bryan, as he believes that the gold discoveries have expanded the currency enough for the country's immediate needs, so that the settlement of this issue may await the settlement of the issue he regards as paramount. The Republican Conventions in Michigan and Nebraska were without incident, except for the contest in the Nebraska Convention as to whether Senator Thurston should be made one of the delegates to the National Convention. Senator Thurston's election as delegate was bitterly opposed by the Omaha "Bee" on the ground that he had affronted Republican anti-monopolists by leaving his seat in the Senate to appear before the Supreme Court of Nebraska as attorney for the Standard Oil Trust in its attempt to prevent the enforcement of the State anti-trust law. The final action of the Convention was to elect both Senator Thurston and Mr. Rosewater, the publisher of the "Bee," as delegates to the National Convention. In Michigan the anticipated excitement over Governor Pingree's reported defection to the Democrats was avoided by the Governor's prompt denial of the widely published interview.

❀

The Week in Congress

The National character of the movement to preserve our American wild birds from extinction was shown by the action of the House of Representatives last week upon Mr. Lacey's bill giving the Secretary of Agriculture power to regulate the importation of birds, and forbidding inter-State traffic in those killed in this country in violation of local laws. The clause governing the inter-State traffic is immediately the more important, but the powers conferred upon the Secretary respecting the introduction of birds from abroad are far-reaching, and include authority to import wild pigeons, grouse, and other species of wild birds that have become almost extinct in this country. The House adopted the bill by a vote of 144 to 26. If legislation of this kind can be supplemented by a healthful public sentiment against the offensive fashion of wearing birds' wings as ornaments, our fields and forests may regain the old charm that came from the song and plumage of the wild birds. Dr. van Dyke's maxim that "one bird in the bush is worth two in the bonnet" deserves the serious consideration of one-half of our people. In the Senate the greater part of the week was spent in the consideration of the Army and Navy bills. The most interesting action taken was the vote to authorize the purchase of armor-plate for certain vessels already completed without any serious restriction upon the price, but at the same time to authorize the construction of an armor-plate factory by the Government in case armor-plate could not be secured for other vessels by contract at moderate and definitely stipulated rates. The discussion of this matter for the past few years has indicated an increasing readiness in both Houses to make the Government as independent of contractors in the matter of armor-plate as it now is in the matter of rifles and cannon. The Hawaiian Bill has been signed by the President. It gives the territory a delegate to Congress.

❀

The Porto Rican Amendments

The amendments to the Porto Rican Bill passed by the House and already reported in The Outlook have been approved in conference, adopted by the Senate, and signed by the President, so that these amendments are now the law of the land. As we have already explained their purport (in last week's Outlook), we do not need to repeat the explanation here. It appears to us that the passage of these amendments is a sufficient reply to the current charges that the object of the colonial policy of the present Administration is the exploitation of our new

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possessions for the commercial benefit of trusts and rings in the United States. It is right and wise to keep a careful guard against all attempts at such exploitation, but the fact that our treaty with Spain gives her all the trade advantages with the Philippines which we possess ourselves, and that our law for the organization of government in Porto Rico forbids granting any franchise in that island which the people cannot afterwards amend, alter, or repeal, indicates that thus far the danger of commercial exploitation has been carefully guarded against.

❀

Governor Allen Inaugurated The formal installment of the new temporary form of government over Porto Rico took place on May 1, when Charles Herbert Allen, formerly Assistant Secretary of the United States Naval Department, was inaugurated with imposing civil, military, and naval ceremonies at San Juan, as the first American Civil Governor of the island. We have already recorded the unanimous agreement in this country that Mr. Allen is admirably fitted for the difficult post, and that the appointment is one of the best made by President McKinley. In the address by General Davis turning the administration over to Governor Allen, he laid great stress on the fact that the change from military to civil rule was really the beginning of a new political life. It is refreshing and welcome to find a military man saying, "Military rule over a civilized people actuated by democratic conviction is always objectionable." General Davis paid warm tribute to the peaceful and law-abiding character of the Porto Ricans, and said that they were looking forward with hope and confidence to the hour when each might say, "I am an American citizen." Governor Allen spoke frankly and plainly of political duties as being equally important with political rights, and told the Porto Ricans that their future lay with themselves. He added:

> The governmental plan presented in the act of Congress is only the foundation. To your care it is committed, and you to-day assume a great trust. No greater work ever confronted a people than that of building their own fortunes. . . . I bring you also the assurance that every man, be he high or low, rich or poor, under the administration of this form of government and under the sovereignty of the United States, shall be justly treated, and that his rights shall be respected. Henceforth we are under one flag. We are under the same institutions of freedom, equality, and education. Together we move on in the great American current of advancing civilization.

The Porto Ricans received the address with respectful attention, but their general attitude towards the inauguration of the administration was (as reported by the press despatches) undemonstrative and unenthusiastic. We judge that the general sentiment is one of curious expectancy; and this is a much more hopeful sentiment than would be one of anticipatory enthusiasm.

❀

General Otis on the Philippines General Otis sailed for home last Saturday, and General MacArthur succeeds him in the supreme military command at Manila. A cable despatch sent by General Otis on the eve of his departure sums up the April captures as including thirty pieces of artillery, 1,209 rifles, considerable ammunition, and large stores of property; notes that in the early portion of the month the enemy was active in the extreme north and in southern Luzon, and in some of the Viscayan islands; and reports the American losses for the month as thirteen enlisted men killed and three officers, and twenty-four enlisted men wounded. This, however, does not include several losses reported by cable but not officially registered, and notably the killing of nineteen American soldiers at Catubig in the island of Samar, where a little American garrison—thirty men of the Forty-third—held out in a church with splendid courage against an attack of hundreds of Filipinos, killing perhaps two hundred of the enemy during a five days' siege. Even after the roof of the church was burned over their heads and two-thirds of their number were killed and nearly all wounded, and their food was gone and their ammunition nearly exhausted, these brave men held their own until they were relieved by a small reinforcement (only ten men, it is said) and the Filipinos were driven away. This Samar incident is very instructive. It shows the kind of war now going on. We hold about 250 stations; to do so and also to keep an army in motion requires a great subdivision of our forces. Now,

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as soon as the subdivision results in leaving a small garrison unsupported, the Filipinos attack it in greatly superior force as far as numbers go; but in arms and skill they are so deficient that in all but very exceptional cases they may be driven off. The Filipino forces are also subdivided, and it is impossible to force a general engagement with a large body of the enemy, but easy for them to unite occasionally for a specific attack on some imperfectly garrisoned post. Thus cable news received just as this issue goes to press tells us of an attack by over eight hundred insurgents on an American garrison of twenty-five at Jaro in the island of Leyte. No American was hurt; of the Filipinos 120 or more were killed; two or three similar engagements are reported the same day. From General Young come reports that Aguinaldo has joined General Tino in the north and that they have reassembled a considerable force in the mountains.

❀

A Reported Interview In an interview with a correspondent of the New York "Sun" General Otis declares his conviction that the war is substantially over; and he confirms his own opinion by saying that even the insurgent leaders recognize the need of American presence to secure order, and by quoting Mabini, Aguinaldo's former Minister of Foreign Affairs, to the same effect. That the conflict between organized forces in the field is over is probably true; that the semblance of a Filipino government no longer exists is certain; that all who have anything to fear from revolution desire the speedy ascendency of the Americans for the time being is not improbable; but how long guerrilla warfare may continue it is impossible to predict, and the guerrilla phase may well require military skill as well as inexhaustible patience. In this interview General Otis expresses the opinion that Aguinaldo is still alive. He reports that valuable papers have been captured implicating foreign representatives with Aguinaldo, and making clear that it was the latter's plan to attack the Americans long previous to the actual outbreak.

> We have [says General Otis in this interview] many documents in Aguinaldo's handwriting, including his plans for a rising in Manila last October, when he detailed the methods to be employed in assassinating the Americans. He is a mediocre man, with the knack of outwardly appearing honest and honorable. His strongest point was his ability to keep the discordant elements together.

These documents ought to be given to the public on General Otis's arrival in this country. He says that the Filipinos are "clamoring eagerly" for schools, are enthusiastic about road-building, and that "they readily assimilate American ideas and become Americanized." The friar question, he thinks, is solved by the new penal code, now in force, abolishing ecclesiastical courts and making the status of the friar exactly what it would be in the United States; he would postpone at present the difficult matter of deciding upon the land-titles claimed by the religious orders. He insists that Chinese exclusion is necessary if the Filipinos are to have a chance for development. General MacArthur, General Otis's successor, has the reputation of being both a good soldier and a practical man of affairs, well fitted for the work which he has in hand. The spirit of the Commission appointed to cooperate in giving good government to the Filipinos is indicated by the fact that it has appointed the Principal of the High School of Springfield, Mass., superintendent of education in the Philippines, and, after visiting Hampton and Tuskegee to study methods there, he is to sail for Manila and begin the organization of a public-school system for the islands.

❀

General Otis's Work No adequate estimate of General Otis's work in the Philippines will be possible until later history has sifted out the contradictory reports, ascertained the facts, and given them accurate and adequate presentation. Meanwhile, however, the motto, "Honor to whom honor is due," applies. General Otis has had a very difficult position, and has filled it with intelligence and painstaking fidelity to duty, loyalty to his country, patience that seemed inexhaustible, and industry that was indefatigable. And this is all that any country has a right to expect of its servants. He came into his difficult position by the natural process of promotion. He had no experience in dealing with the Malay race, and, we believe we are right in saying, no knowledge of their language. On

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the problem which had fallen upon him to solve no light was shed by any American traditions, and English traditions could not be blindly followed. He was from the first embarrassed, if not by unauthorized promises made in the name of the United States Government to Aguinaldo, at least by the popular and widespread impression among the Filipinos that such promises had been made. A double duty devolved upon him, which, in our judgment, never should have been devolved upon one man. He was required simultaneously to defeat the Malay forces in the field and to organize anew a civil government within our lines. This latter work had to be done almost from the foundation, since the Spanish law and Anglo-Saxon law have little or nothing in common. He was confronted with such difficult questions as are presented by the liquor problem, the school problem, the tax problem, the Chinese problem, and, most difficult of all, the problem involved in the claims of the Spanish friars. He had also to consider the fact that public sentiment in America was somewhat divided. If he has not accomplished results as great or as speedily as that impatience which is natural to Americans demanded, he has made few or no serious mistakes. Although still much remains to be accomplished before peace and order are restored and life and property are safe, in an archipelago which has never been honestly and justly governed he has laid foundations on which his successors may build with safety to the people and with honor to America.

❀

Liquor in Manila We have made some inquiry into the charges which have been current of the tremendous increase of drinking in Manila since the occupation of that city by our forces. The result of these inquiries, made through several American observers, has satisfied us that it is almost impossible to get any accurate account of the actual facts, but that probably the charges are greatly exaggerated, and certainly that they present only one aspect of the case. We judge that it is true that drunkenness among the Filipinos was rare, as it is in most southern countries. "During my long residence in the Philippines," says O. E. Edwards, for over twenty years a resident in Manila, "I rarely saw a drunken native or Spaniard; certainly not more than two or three a year." But the further statement, accredited to Mr. Peyton, of the Brotherhood of St. Andrew, that "there was only a saloon or two in the whole place," can be regarded as true only in case he means by saloon an American type of drinking-place. General Otis has officially declared that "saloon licenses were always freely granted by the Spanish Government," that they have been reduced by the American Government, that though the Filipino rarely becomes "beastly intoxicated" he is not so temperate as he has been sometimes portrayed, and he intimates that such disorder as exists in the city is due to soldiers visiting Manila on pass or furlough, who "generally receive their deserts in punishments." This official report is impliedly confirmed by President Schurman, who condemns the introduction of the American saloon, and adds, "I have never seen a Filipino drunk," and explicitly by Chaplain Pierce, who writes us: "There has been a *decrease* in the number of drinking-places since the occupation of Manila by the Americans, and all such places are now most carefully watched by our sentries. I went to Manila in the summer of 1898, with the expedition of General Otis. At that time the traffic in the deadly native gin was enormous, and it seemed that it was sold in *thousands* of places. Certainly whole streets were lined, on both sides, by the little huts wherein such stuff was sold. That traffic has ceased, but its existence seems to have been forgotten by many temperance writers. While much, perhaps, remains to be done, our authorities deserve credit for the improvement already made, and for their conscientiousness in the making of it." Another trustworthy correspondent assures us that the best-patronized drinking-place which he saw in Manila during his sojourn there was that furnished by an American soda-water fountain. We judge that the reconciliation of the apparently contradictory reports is to be found in the fact that American drinking and American drunkenness have been introduced with the American saloon, but that both are more restricted than some reporters would have us believe. No doubt there has been a

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great increase in the exportation of liquor from the United States to Manila since our occupation of the latter city. But to measure the significance of this fact three questions must be answered, and there is not, so far as we know, any trustworthy answer to them. First, Has there been an increase or decrease of exports from other countries and of liquor of native manufacture? Presumably the latter has decreased, as have the products of all native industries during the war. Second, How large a proportion of the American exports has been beer? It is evident that it would take many gallons of beer containing from six to ten per cent. of alcohol to equal in alcoholic effect a small number of gallons of gin or whisky or native *tapuy*. Third, how much of the liquor sold in Manila is consumed by the American soldiers, how much by native Filipinos? An answer to these questions is needed in order to determine what effect American occupancy of Manila has had on the social habits of the natives, and what remedy should be applied for such evils as exist.

❀

The Boer War The first week in May has seen one-fourth the distance from Bloemfontein to Pretoria covered by Lord Roberts—a feat comparable with his equally well planned and executed advances on Kimberley and on Bloemfontein. He has now reached Smaldeel, nearly seventy miles from Bloemfontein. The principal events of the march were the capture of Brandfort and the crossing of the Vet River. By Wednesday of last week the forces had reached Brandfort, a town named after the late Sir John Brand, once President of the Orange Free State. Though the town is not a large one, it has a world-wide reputation for the salubrity of its climate, which has a peculiarly tonic effect on consumptives. As was anticipated, Brandfort offered little opposition, the Boers being outflanked and outnumbered, and, from the reports of correspondents with the British army, the conquerors were welcomed by the inhabitants of Brandfort as they were at Bloemfontein. Lord Roberts is apparently doing more than any one to further imperial federation. He loses no opportunity to distinguish the Colonial troops. At Thabanchu week before last he gave the place of honor to the Canadian troops; last week the New Zealand Mounted Infantry were the first troops to enter Brandfort. At the Vet River a hard day's fighting took place before a passage could be made. Smaldeel was occupied on Monday of this week, Lord Roberts thus losing no time in following up the two substantial advantages gained. Smaldeel is the junction for the branch road to Winburg, and the same day Winburg itself was captured by General Hamilton after a brisk fight. From both Smaldeel and Winburg the Boers are in full retreat towards Kroonstad; they withdrew in good order and are driving large herds of cattle with them. As during the entire campaign, with the exception of the Cronje capture, they are still preventing the efforts of the British to encircle them. They will also avoid every opportunity for a fixed battle in the open where they might be overwhelmed by the mere weight of numbers. Progress has also been made in the British advance in the west, as General Hunter reports the passage of the Vaal River at Windsorton. This would indicate that the flank of the Boer stronghold at Fourteen Streams had been turned.

❀

The Appeal of the Boers The Boer Commissioners will arrive in this country during the present week, and will doubtless present their case with skill and ability. They will make their appeal, in the first place, to those Americans governed by anti-English feeling—a feeling which, in the interests of truth and civilization, is rapidly disappearing and will entirely disappear with a better understanding of historic conditions in the past and of international duties and possibilities in the present. They will appeal, in the second place, to the Irish element, which remains strongly anti-English. This element, fortunately, counts for less and less in American public life; the Irish vote is rapidly ceasing to be important. Irishmen are as welcome here as Englishmen or Germans on the same conditions—namely, that they become Americans and cease to perpetuate old racial hatreds. The atmosphere of this country is not favorable to traditionary animosities. They will appeal, in the third place, to the very considerable group of Americans

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who sympathize with the Boers because they believe the Boers to be fighting for liberty. If the Boers were fighting for liberty, there would be but one sentiment in America regarding them: in the judgment of The Outlook, however, they are not fighting for liberty, but for independence, which is a very different matter. Independence may or may not be a good thing. In the case of the Boers The Outlook believes that it would mean a perpetuation of slavery of the worst sort, oppression of native races, and the most bigoted exclusion of foreign interests and activity. The Boer Commissioners will be treated with American hospitality; they will be listened to with respect; but, in our judgment, they are not pleading a cause which ought to command American sympathy or support. The English have not always acted rightly; they have done unjustifiable things in South Africa; but in the present war, in our judgment, they are undertaking a piece of work which would have been imposed on some other Power if they had not taken it upon themselves. The Senate has wisely, for a second time, voted down a resolution of sympathy with the Boers. As a part of the treaty-making power of the Government, the Senate cannot express sympathy without taking a definite position, and committing itself where it ought to remain neutral.

❀

The Discussion in Parliament

Lord Roberts's brilliant advance last week did a double work. It saved the Ministry in general and the War Secretary in particular from worse treatment than they actually received, when the question of muddling the military despatches came up for discussion in Parliament. It is the province of the Marquis of Lansdowne, the War Secretary, to decide when and how far the public shall be informed of the causes of campaign failures. Without any apparent reason, he had published the severe criticisms of the Commander-in-Chief of the present campaign on Generals Buller and Warren, including the reports from those Generals, yet, not wishing to print the reports as written, had asked General Buller to prepare a new report, more palatable to the public, to be published as an official document, the real report meanwhile to remain secret. In a reply which does him honor both as soldier and man, General Buller refused to be a party to the transaction. Lord Lansdowne's attempt to shift responsibility was met by universal denunciation, and nowhere was this more evident than in the English Conservative journals. The opinion received further emphasis last week in Parliament. In the House of Lords the War Secretary, defending the publication of the despatches, claimed that it was the only course open, since, if the reports had been withheld, the reputations of the Generals criticised would have been still more damaged. Besides, Lord Roberts had shown that he had not withdrawn confidence in General Buller, since the latter had been left at the head of the army in Natal. "On the contrary," rejoined the Earl of Rosebery, "General Buller has been placed in a cruel position, and Great Britain is now compelled to wash her dirty linen in public. . . . Mr. Gladstone once said to me of a statesman who is now dead that he was of a composition to which water would add strength. I am afraid history will write that epitaph on her Majesty's Government." In the House of Commons Mr. Wyndham, Under-Secretary of War, of course resented the insinuation that his chief was guilty of anything dishonorable in requesting General Buller to rewrite the despatch. He asked: "Was it fair to leave fifty thousand men in doubt regarding what obscure causes had made all their heroism unavailing?" The speeches in reply made by stanch Unionists, and the reduction by forty-five votes of the normal Government majority, formed a sufficient indication of the opinion, even among the usual Government supporters, of Lord Lansdowne's course. The question still remains unanswered: Why did the War Office need to publish anything about the matter? In addition to the lamentable exhibition in the eyes of the world, the publication of the despatches could not but inspirit the Boers: thus "Ons Land," the leading Boer organ in South Africa, welcomes the debate in the House of Commons as an indubitable sign that the English legislators and people are alike becoming weary of the war and are growing suspicious of their military and civil advisers.

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Canada's Preferential Tariff

In spite of the preference which Canada's tariff laws now give to imports from the mother country, those imports are not increasing as rapidly as imports from the United States. According to an official document received from Washington, Canada began to discriminate in favor of Great Britain in April, 1897, when English products were relieved of one-eighth of the duties to which goods from other countries are subjected. The year following, the preference accorded to English goods was doubled in amount, so that they paid duties one-quarter less than those from the United States, for example; and on July 1 of this year the preference is again to be increased, so that the English goods will thereafter pay one-third less than our own. What the effect of the proposed change will be can only be estimated. Thus far the record of Canadian imports shows the following changes since the discriminations in favor of the United Kingdom began:

	Total imports.	Imports from United Kingdom.	Imports from United States.
1896..	$105,000,000	$33,000,000	$54,000,000
1899..	149,000,000	37,000,000	88,000,000

In other words, England's share of Canada's import trade has fallen from nearly one-third to barely one-quarter, while the share of the United States has increased in a corresponding ratio. The London "Economist," in commenting on the situation, notes that the increase in the exports from the United States to Canada has been largely in raw materials which could not be brought from across the water, but has been partly in manufactured goods which the manufacturers of this country have supplied in increasing measure because of their nearness and their intimate knowledge of the needs of Canadian consumers. Without the preferential duties England's share of the Canadian trade would probably have decreased still more markedly, but the figures bring out sharply the fact that trade develops along the lines dictated by business sense rather than national sentiment.

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Mihaly Munkacsy

With the death of Mihaly (Michael) Lieb, later Count Mihaly Munkacsy, a peculiarly interesting figure passes away. His father took part in the Revolution of 1848, which it was hoped would set Hungary free. The result to the father was incarceration and death a few months later. His five little children were already motherless. Mihaly was apprenticed to a cabinet-maker. In painting those indispensable pieces of furniture which form part of every Hungarian bride's trousseau, the ornate chests in which the Hungarians keep their clothes, Mihaly discovered that he had a great talent for the brush. He found many models among roving apprentices like himself and among vagabonds and gypsies. Finally he made enough money to go to Vienna, thence to Munich, and thence to Düsseldorf for technical instruction. It was at the last-named place that the young painter met an American gentleman, Mr. Wilstack, of Philadelphia, who became impressed with the artist's daring drawing and color and bought a picture, "The Condemned," and the exhibition of this picture to the purchaser's friends made Munkacsy famous. This was thirty years ago. The picture now hangs in Memorial Hall, Philadelphia. Munkacsy then went to Paris, and remained a quarter of a century, exhibiting at nearly every Salon. Some of the best pictures of his prime are in the United States. The "Milton Dictating 'Paradise Lost' to His Daughters" is in the Lenox Library, New York City, the "Two Families" is in the Vanderbilt, and the "Pawnshop" in the Wolfe collection; the "Christ Before Pilate" and the "Christ on Calvary" are owned by the Hon. John Wanamaker, and "The Last Hours of Mozart" by General Alger. In 1896, the millennial year of Hungary's existence as a kingdom, Munkacsy returned to his native land. It was expected that he would be placed at the head of the art institutions of Hungary, but soon after his arrival he was stricken with spinal paralysis, and this led to dementia. He died in an insane asylum. Munkacsy was a dexterous draughtsman, and his pictures were more remarkable for their drawing than for their color, which was often garish and metallic. As it seemed impossible for the Hungarian to become in any way a German or a Frenchman, though residing many years abroad, so all his works were Slavonic in character; his earlier works somberly Slavonic, as was natural both from his own feeling and from his

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excessive use of bitumen; his later pictures characterized by more attention to high lights. Those of a religious character excited the deepest popular interest; they generally covered immense canvases; the last of all, "Ecce Homo," representing Pilate in the act of handing over Christ to the mob, shows a crowd of forty or fifty life-sized figures. These scenic effects too often lacked spontaneity, sincerity, spirituality—qualities which distinguished some of the pictures of that other Slavonic painter of Bible scenes, Verestchagin. Too often Munkacsy's works were characterized by hasty execution, but they were always characterized by a welcome unconventionality. Their rugged strength helped to pioneer the way to the truer realism of Tissot and Tanner.

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Liquor in France Last week General the Marquis de Gallifet, French Minister of War, promulgated a particularly important decree. His decision would be important anywhere; it is especially so in a country where the consumption of *apéritifs* such as absinthe and vermouth, and where the drinking of brandy and other spirits, are so prevalent. Indeed, the hour between six and seven o'clock in the evening has come to be known in France as the *apéritif* hour. The Outlook recently called attention to the opinion of certain leading French physicians concerning this practice. While upholding such innocuous beverages as wine, beer, and cider, these experts declared that *apéritifs*, brandy, and spirits were rapidly filling the insane asylums of France. By the decree of the War Minister, no *apéritifs*, brandy, or spirits may henceforth be sold anywhere in the French army. This decision seems amply justified if we may believe the statistics coincidently at hand concerning the doubling of the percentage of insanity in France during the past half-century as due to this particular cause. The use of absinthe has been almost the sole cause of this marked increase. Absinthe is a redistilled alcoholic extract of wormwood, of an opaline green color. If used with great caution, it may be, like vermouth, a genuine tonic. In France, however, men have come habitually to drink it to excess, and the result is that asylums, private and public, are receiving people in a morbid condition, which differs from that induced by ordinary alcoholism. These persons generally have no other symptom of delirium tremens than hallucinations, vertigo, or convulsions. General de Gallifet, however, does not propose to have these or any other symptoms of delirium tremens affect the army which his ability and courage are transforming, and through which he is transforming the character of Frenchmen everywhere. The Minister who risks his hitherto enormous popularity with all classes by prohibiting the sale of liquor in barracks and camps has done a braver deed even than those deeds which distinguished his course in the Crimea, in Africa, in Mexico, at Sedan, and, lastly, at Paris, where he sternly stood out for law and order against the Communists. The influence of this latest deed of intelligent courage will be felt not only in the French army, not only among Frenchmen throughout France; it will be felt throughout the world.

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Ashanti Last week news was received from Sir Frederick Hodgson, Governor of the British Gold Coast Colony that the situation in Ashanti had changed for the worse. At the end of April ten thousand rebellious Ashantis were surrounding the fort at Kumassi, the capital. The present occupants of the fort number three hundred and fifty-eight, inclusive of eighteen Europeans, six of whom are missionaries. Sir Frederick asks for immediate aid, as he has already lost two hundred members of his constabulary and many friendly allies. Reinforcements have been sent from the Sierra Leone Frontier Police and from the West African Frontier Police in Nigeria. The missionaries besieged at Kumassi are white persons sent out by the Basle (Switzerland) mission. Three are men, three women. At their head are the Rev. Mr. Ramseyer and his wife. Mr. and Mrs. Ramseyer were in Kumassi in 1873, and were two of the many prisoners there of the Ashantian King. They were rescued by Sir Garnet, now Viscount Wolseley, Commander-in-Chief of the British forces. Mrs. Ramseyer had been chained by order of the King and exhibited in the market-place, where for many days she

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had been subjected to the gibes and taunts of passing natives.

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The Methodist Conference

The twenty-third Delegated General Conference of the Methodist Episcopal Church, North, assembled at Chicago, May 2. It is nearly as ecumenical in character as the Conference which closed May 1 in New York, as it has representatives from all the continents except Australia. An impressive part of the opening devotional services, at which the Senior Bishop, Dr. Bowman, presided, was the joining of the great assembly in the Apostles' Creed. The first act of the Conference was the unanimous ratification of the action of the Annual Conferences in favor of an equal representation of the clergy and the laity. A large number of lay delegates, who, in anticipation of this action, had been provisionally elected, thereupon took their seats. Should there be no absentees, either ministers or laymen, the roll of the Conference would show from 725 to 750 members. The Bishops' Address, read the next morning by Bishop Andrews, among other topics, strenuously urged the relation of the Church to social problems, public morals, and the duties of citizenship. It expressed indignation "at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the Nation is involving its new possessions." After an earnest call to combat the divorce evil and the inroad of debauching amusements, the Address significantly sided with those who favor modifying the present austere prohibitions of the Discipline. Instead of these, the Bishops suggest, in full accord with the recent recommendations of the New York and other Annual Conferences, "that it would be profitable to place among the special advices of the Discipline a brief but cogent statement of the perils which attach to many amusements, of the evils inseparable from others, and of the principles by which the Christian should regulate his choice among and his use of them." As to another pressing question, the time-limit to the pastorate, the Bishops recommend either its abolition or a return to the three years' rule, with proper provision for "necessary exceptions." As indicating the probable attitude of this powerful Church on a matter of international importance, it can hardly be without significance that the official programme announced the lecture that evening of Dr. Hartzell, recently returned from his missionary bishopric in Africa, who set forth the only hope of justice to the native races as in the triumph of the British arms. The Conference will hold regular morning sessions for several weeks in the Auditorium, which seats four thousand. Meanwhile, many committees will also be sitting. It would startle some of the Methodists of the olden time to read of the thousands of dollars paid by spectators for box tickets.

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The Ecumenical Conference

The public interest which has characterized this unparalleled spectacle of the closing century was maintained unabated to its end. The two days we have not yet reported, April 30 and May 1, gave special prominence to the humanitarian side of missions, especially to medical work, and reliefs for various classes of unfortunates. Two hundred and thirteen orphanages are now maintained, ninety leper hospitals, and thirty schools for the blind and deaf-mutes. A paper forwarded by Dr. Post, of Syria, affirmed medical work to be a wonderful solvent of prejudices and sapper of superstitions—the best possible path-breaker for the Gospel. Dr. Avison, from Korea, testified of the advantages to be gained by consolidating the several denominational hospitals into one first-class institution. Dr. Cross, from China, declared that we must Christianize China with the lance-point, not the bayonet-point. Great enthusiasm was stirred on the question of protecting dependent races from the destructive traffic in opium and liquor. Dr. Cuyler merited on this occasion the name given to John Quincy Adams, "the old man eloquent." His thunderous invective against the National shame of the liquor traffic at Manila woke responsive echoes of indignation throughout the audience. The pen that had extinguished slavery, said he, was to be found in Washington to-day, and with it our honored President should extinguish this stigma on our character and our Christianity. Dr. Paton, from the New Hebrides, also pleaded that Congress

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should no longer refuse to do what Parliament has done in prohibiting the deadly traffic from exterminating his poor islanders. It is gratifying to report that a meeting was held the next day at the Church Mission House, Bishop Doane presiding, at which it was resolved, as a means of crystallizing an effective public sentiment, to organize a committee for the Protection of Native Races from the Liquor Traffic. Dr. Harford-Battersby, honorary secretary of a similar committee in England, came over to the Conference with the special purpose of promoting such an organization to co-operate with the British and Continental committees in an international effort. How the United States can control this traffic by Federal legislation, while at the same time affirming and in general maintaining the right of the people to local self-government, is a perplexing question. But problems are not to be abandoned because they are perplexing, and American statesmanship must find some way of preventing the introduction of Americanism from being an introduction of drunkenness among a people hitherto relatively free from that vice, or stand confessed as a disgraceful failure in one important part of the work undertaken.

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Close of the Conference: Dr. Behrends's Address

We doubt if any assembly of our time has done so much to ban the schismatic sectarian spirit, while conserving what we regard as wholesome in the denominational variety of Christian life. The obligation of comity and co-operation was emphasized throughout the Conference as due to the really existing unity, and this obtained strong affirmation at the close. The principal theme of Tuesday was the situation at home, the responsibilities of the churches. Perhaps the most striking testimony to the necessity of union in missionary work and the practicability of achieving it by eliminating whatever in the creeds now divides the churches, leaving in them the simple statement of the fact that salvation is furnished for all men by Christ Jesus, was given by Dr. Behrends, of Brooklyn. We quote from the report which we find in the New York "Times;" the address is published this week in full in the Brooklyn "Eagle:"

> I am an ecumenical theologian—and an ecumenical churchman. My creed is the simple Gospel of the Lord Jesus Christ. I tell you, fathers and brethren, that Gospel I find in every creed that was ever written, and that Gospel is the only thing in every creed that is worth preserving and worth fighting for. Let us make a bonfire of theological systems. Add to the pile all the ecclesiastical millinery and machinery that has accumulated for nearly a thousand years, and cap the whole pile with the higher criticism of the last hundred and fifty years.
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> Comity is the art of behavior between rivals in business. Are we rivals? No. If we are, we want to drop our rivalry and enter into immediate and eternal partnership. No, my brethren, your comities have always failed. I have watched them for the last thirty-five years, and comity has always broken down under pressure. I have made up my mind that collapse is the only thing that comity is good for. No, not comity, but fusion, we want. Not comity, but federation, we need. Not comity, but co-operation, must become the flaming watchword of the Church of God on earth.

Quite as significant as these utterances from so representative a man as Dr. Behrends was the enthusiastic applause with which they were greeted.

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Other Addresses

If other speakers were less vehement in expression, they were equally earnest, and equally significant was their testimony in favor of Christian co-operation, if not Church federation, and in insistence that there exists no insuperable obstacle to it. This sentiment was strongly indorsed by Dr. Greer; Bishop Doane declared that, whatever our differences, they must not stand in the way of our much larger agreements; that the Church must present a united front for the realization of an applied Christianity, and forget every name but that of Jesus; and Dr. Huntington, from his place as chairman, said, the evening before Dr. Behrends's address, "We are the holy catholic Church, in which, in the Creed, we say that we believe." The honor of spokesman for all transatlantic delegates in returning thanks for hospitalities was assigned to Canon Edmonds, whose address was finely blended of seriousness and humor. His allusion to ex-Presidents as "loving critics of those who had stepped into their shoes" was keenly enjoyed by the audience, and the very English way in which he inadvertently addressed Bishop Doane as "my lord" equally amused

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those who overheard. The Rev. George Owen, of Peking, next spoke for the missionaries, expressing the encouragement and hope they had derived. Ex-President Harrison responded, likening this final meeting to a college commencement—a limit, but equally a threshold of new achievements. The Conference had virtually pledged the American Churches to more abundant prayers and offerings that the kingdoms of the world might become the kingdom of Christ. Our limits exclude much more that presses for mention. But some things must not go entirely unnoticed—the presence of veteran missionaries, some past eighty, as Dr. and Mrs. Hepburn, of Japan, and Mrs. Hume, of India; the Missionary Exhibit (to be made permanent) illustrating the missionary's environment; the stereopticon lectures twice a day on all parts of the field; the morning prayer-meetings in Carnegie Hall; the splendid organizing power of the Committee. The reduction of the price of the official report to $1 was wisely made. Knowledge of the facts is the necessary fuel of an effective interest, now lacking in many a church that needs to realize the truth of Dr. Babcock's remark that expansion abroad is a sure way to revival at home.

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Echoes of the Conference On the morning after the Conference a movement was initiated to give practical effect to the general sentiment that had been so strongly manifested for closer comity. A meeting whose announced purpose was "to consider the best means of conserving and giving material results to the work of the Conference" was attended at the Central Presbyterian Church by some two hundred missionaries and official representatives of missionary boards in America, Great Britain, Germany, and Scandinavia. A general discussion took place, as the result of which a resolution was unanimously adopted "that the Executive Committee of the Ecumenical Conference in New York, and the corresponding Committees in London, Germany, and Scandinavia, should be requested to consider the question of appointing an International Committee, who, by correspondence or conference, or both, shall deal with certain practical questions of co-operative work on mission fields, and shall make known the results of their deliberations to the societies which have been represented in this Conference." This, to be sure, is simply a request for deliberation. But, in view of all the circumstances, it may be regarded as the most influential step toward an effective consolidation of missionary interests that has ever been taken. On the following day "the message of the Conference" was presented to an audience of business men which filled Old Trinity at noon. Bishop Potter, who presided, spoke of the need that religion should go hand in hand with civilization. Canon Edmonds, of Exeter, England, declared that the several religious denominations must aid each other in bearing the white man's burden. The Rev. William Ashmore, of China, appealed to the business men of America for sympathy with China in her present critical time of transition from old to new. The closing address, by Mr. Robert E. Speer, of this city, eloquently uttered "The Message of the Conference to the Men of New York." This missionary meeting of business men at midday demonstrated what ex-President Harrison had said the Tuesday evening before, that the Conference had arrested the attention of men most deeply immersed in affairs. Permanent results will accrue; for if the missionary can gain attention, he has in most cases substantially gained his cause.

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The Hampton Conference The educational problems of the South draw increased attention as the conviction grows that they are indissoluble from the race problem. Of this the recent Conference at Hampton, Virginia, April 25–27, gave fresh evidence. It was a strongly representative gathering. Such men were there from the North as Professors Peabody, of Harvard, Russell, of Columbia, Lindsay and Rowe, of Pennsylvania, Bishop McVickar, of Rhode Island, Mr. Walter H. Page, late editor of the "North American Review," Messrs. Robert C. Ogden, George Foster Peabody, and William Jay Schieffelin, of this city. The general theme was the educational problems concerning both whites and negroes. There has been undoubt-

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edly a great quickening of educational interest at the South. The universities and colleges have felt it; the secondary schools have felt it; but the need of it is still painfully apparent in the lower schools, particularly in sparsely settled country districts. This need was said to be nowhere so apparent as in Mississippi and Louisiana, where the masses of the rural population are as yet comparatively untouched. Dr. J. L. M. Curry, of Washington, considered the problem of universal education the most important of National questions to-day. Professor Lindsay argued for the equitableness of National appropriations for the peculiar need of Southern schools, in view of the share of the pensions to Northern soldiers that is drawn from Southern pockets. The discussion resulted in the adoption of a resolution offered by Mr. Page:

That a committee be appointed at this meeting to select a group of forty public-spirited and representative men, who shall direct a scientific, first-hand, original investigation of popular education in the Southern States, with the aim of publishing, for the information of educators and the public, a report covering the length of school terms, the condition and adequacy of school houses and apparatus, the amount of money expended and the methods of expenditure, the methods of appointing teachers and superintendents and their payment, and to make a comparative statement of school laws.

Principal Washington, of Tuskegee, finds great encouragement in recent political signs, *e.g.*, the overwhelming defeat in Georgia of the attempt to disfranchise the negro, and the failure in Mississippi and Alabama of aspirants to the Governorship who held that the negro's education must be limited to what he could himself pay for. Contemporaneously with the Conference, trade certificates were granted at the Commencement of Hampton Institute to twenty-five students who had completed industrial courses—the largest number which had ever graduated together from the Industrial Department.

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Practical Sociological Study Those who are demanding a more "practical" method in the education of our theological students will heartily indorse the clinical method of Professor W. F. Blackman in the Yale Divinity School. For the fourth time, the senior class in sociology and Christian ethics has made a visit of three days to New York City in the study of its needs and of the institutions which aim to meet them. The party made the Mills Hotel No. 1 its headquarters. Among the institutions visited were the Bellevue Hospital, the Morgue, and Blackwell's Island, including the penitentiary, almshouse, and workhouse, where the careful sanitary conditions excited great interest. At Randall's Island the various institutions for children exemplified the visitation of the sins of the parents upon the children. The early part of one evening was spent at the Municipal Lodging-House, and the remainder in a visit to Chinatown. The five-cent city baths and the Neighborhood House were inspected. At the Hirsch Hebrew Mission an impressive sight was witnessed. About five hundred Russian and Polish children, none of whom had been here six months, went through their exercises of song in English, and their invocation of blessing on the flag was most affecting. It indicated one solution of the immigration problem. The University Settlement was visited, and, after dinner at Mills House No. 2, one of the modern tenement-houses was inspected. The work of St. Bartholomew's Parish House was explained, its loan office exciting special comment. At the completion of the tour the class repaired to the Charities Building, where Dr. Josiah Strong, Mr. Devins, and Mr. Tucker described the Charity Organization and the Society for Improving the Condition of the Poor. Most of the class remained to the sessions of the Ecumenical Conference.

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The Value of the Trip The first day of this visit emphasized the needs, and the second the efforts which are being made to meet those needs. These efforts seem to be neither those of prison justice nor of mere sentimental benevolence. Men seem to be making a business of doing good, and are entering into their work with all the earnestness that we find in commercial competition. While the impressions of the first day were rather pessimistic, they changed to a healthy optimism before the round of the city's varied philanthropic institutions had been completed. This annual visit is not one merely of curiosity, nor is it

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an isolated and unrelated event in the year's work. It is connected backward with studies in charity and correctional methods, and forward with subsequent discussion of the things seen. Much help was given by the League for Social Service in preparing the programme. Students who have lived in New York and other large cities learn more in these two or three days than in years of residence. The entrée to institutions, and the expert explanations afforded by the Department of Public Charities; the massing of impressions; the display of needs one day and of remedial efforts the next, are what give to the trip its unique interest and value, as compared with mere casual and haphazard visits. It is worthy of note that the daily newspapers, which have in other years made this affair merely the occasion of jest, this year were far more serious in their treatment of it.

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Reservation of the Sacrament

Last week the Archbishops of Canterbury and York rendered a decision of the highest importance to the Church of England. For a long time the two Archbishops have been sitting at Lambeth Palace, London, to hear arguments for and against the reservation of the Sacrament. It was at first urged by those who upheld the practice that more of the bread and wine should be consecrated than is actually necessary for the regular number of communicants, the surplus to be used in case of sick calls and other emergencies. With these reasons, however, in the case of very many ritualists, was also included another; namely, the reservation of the Sacrament for the purposes of adoration. Other persons in the Church of England promptly protested against the practice, declaring that it could not be legally sustained. They called attention to the rubric of the Prayer-Book which says: "If any of the bread and wine remain unconsecrated, the curate shall have it for his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall immediately, after the blessing, reverently eat and drink the same." By last week's decision this is also made the opinion of the highest ecclesiastical authority of the Church of England. The Archbishops declare that the Church does not allow reservation in any form, and that ritualists, while justified in endeavoring to get the law altered, are not justified in practicing reservation unless the law is altered. This decision, while gratifying the vast majority of Anglicans, will probably incite the more aggressive ritualists to more strenuous endeavors to obtain what they deem their rights in a communion so comprehensive as the Anglican. But it is not probable that the Protestant majority in that communion will permit any serious encroachment by a Romanizing minority, who would also emphasize a peculiar sanctity in the priesthood by the custom of the Reserved Sacrament. The Archbishops' decision some months ago in the matter of incense and lights, added to the present judgment, throws their great weight on the side of Protestantism.

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The Significance of the Decision

To the lay reader not familiar with theological discussions the question whether the sacraments may be reserved—that is, whether the bread and wine, having been consecrated, may be kept in the church and on the altar for future use—will seem to be a matter of no consequence. But the question is really much deeper, and involves the doctrine of the real presence, if not that of transubstantiation, and all that is included in that doctrine. The Church of Rome holds that by the act of consecration the bread and wine become the "body, blood, soul, and divinity of our Lord Jesus Christ;" and so long as it remains in appearance bread and wine it remains the "body, blood, soul, and divinity of Jesus Christ." It is not an emblem; it is not merely the outward body and blood; it is the real person of Jesus Christ. Hence, to quote the words of the Catholic Dictionary, "Catholics pay to the Eucharist, present on the altar, reserved in the tabernacle, or carried in procession—to the Eucharist, in short, wherever it may be present—that supreme worship which is due to God alone." Protestants, on the other hand, of every faith, whatever doctrine they may hold of a spiritual presence of Jesus Christ mysteriously in the sacrament which he

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has appointed, hold that it is purely a spiritual presence; repudiate the idea that the bread and wine are or can be the soul and divinity of Jesus Christ; or that it can be proper to pay to these material emblems "that supreme worship which is due to God alone." They deny that there is any magical efficacy in the mere bread and wine, and attribute the efficacy of the sacrament wholly to either the memorial of the Lord's Supper, or to the spiritual presence in the repetition of that Supper. To Protestantism, certainly as it existed in the mind of the Reformers of Cranmer's time and type, to pay to the Sacrament the "supreme worship which is due to God alone" would seem to be nothing short of idolatry; and the reservation of the Sacrament is based historically on the notion that there is such a divine presence and such a magical efficacy in what to the Protestant is but a symbol, though a very sacred symbol, of the spiritual and invisible Christ. We are glad to see the issue so sharply presented, since union based on misunderstanding is never of real value and often really vicious. The Church of England, it seems increasingly clear, is coming to the point at which it must decide whether it is a Protestant Church or not. If not, the days of Establishment are numbered; for England is Protestant in the very fiber of her national being.

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Protecting the Birds Last week Governor Roosevelt, of New York State, signed a bill looking to the better protection of birds. A victory has thus been won by those who have long labored toward this end, particularly by members of the Metropolitan Museum of Natural History and of the Audubon Society and of the Ornithological Union of New York State. By the terms of the measure it is now a misdemeanor (punishable by a fine of sixty dollars, with an additional fine of twenty-five dollars) to use any wild birds, other than those for which it is the open season, as millinery ornaments. "Wild birds may not be killed or caught at any time, or possessed, living or dead, nor shall the plumage or skins or any part of such birds be so possessed. This provision does not affect any birds the killing of which is prohibited between certain dates by the provision of this act, nor does it protect the English sparrow, crow, hawk, crane, raven, crow-blackbird, and kingfisher." The only query raised by the provisions of this bill is that arising from the fact that some birds which are used as food apparently come under the ban. Milliners and manufacturers profess not to be greatly alarmed by the new bill; they declare that, so far as gulls and terns are concerned, there are enough imported from South America to supply the demand, and, of course, the bill does not interfere with such importation. It seems probable that the feathers of birds of foreign countries and of our barnyard fowl will henceforth be used for millinery purposes. At all events, our song-birds will now be properly protected, and our wild game birds will not be killed out of season, so far as New York State is concerned.

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The Nicaragua Canal Bill

The Nicaragua Canal Bill is so important, not only in its possible immediate effects, but in the constitutional and political changes which it possibly foreshadows, that we give it here entire as a basis for some interpretation of its significance and some suggestion of its possible results upon the policy of the country:

Be it enacted, etc., That the President of the United States be, and is hereby, authorized to acquire from the States of Costa Rica and Nicaragua, for and in behalf of the United States, control of such portion of territory now belonging to Costa Rica and Nicaragua as may be desirable and necessary, on which to excavate, construct and protect a canal of such depth and capacity as will be sufficient for the movements of ships of the greatest tonnage and draught now in use, from a point near Greytown on the Caribbean Sea, via Lake Nicaragua to Brito, on the Pacific Ocean; and such sum as may be necessary to secure such control is hereby appropriated out of any money in the Treasury not otherwise appropriated.

Section 2.—That when the President has secured full control over the territory in Section 1 referred to, he shall direct the Secretary of War to excavate and construct a canal and waterway from a point on the shore of the Caribbean Sea near Greytown, by way of Lake Nicaragua, to a point near Brito on the Pacific Ocean. Such canal shall be of sufficient capacity and depth as that it may be used by vessels of the largest tonnage and greatest depth now in use, and shall be supplied with all necessary locks and other appliances to meet the necessities of vessels passing

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from Greytown to Brito; and the Secretary of War shall also construct such safe and commodious harbors at the termini of said canal, and such provisions for defense as may be necessary for the safety and protection of said canal and harbors.

Section 3.—That the President shall cause such surveys as may be necessary for said canal and harbors, and in the construction of the same shall employ such persons as he may deem necessary.

Section 4.—That in the excavation and construction of said canal the San Juan River and Lake Nicaragua, or such parts of each as may be made available, shall be used.

Section 5.—That in any negotiations with the States of Costa Rica or Nicaragua the President may have, the President is authorized to guarantee to said States the use of said canal and harbors, upon such terms as may be agreed upon for all vessels owned by said States or by citizens thereof.

Section 6.—That the sum of $10,000,000 is hereby appropriated out of any money in the Treasury not otherwise appropriated, toward the project herein contemplated, and the Secretary of War is further hereby authorized to enter into a contract or contracts for materials and work that may be deemed necessary for the proper excavation, construction, completion, and defense of said canal, to be paid for as appropriations may from time to time be hereafter made, not to exceed in the aggregate $140,000,000.

There are several features in this bill which deserve more serious consideration from the country than they have yet received, so far as we have observed, from the public press or even from the Representatives in Congress. We hope that the measure will be subjected to a more serious and prolonged debate in the Senate than it has received in the House.

I. The necessity for a waterway between the Atlantic and the Pacific Oceans may be assumed as demonstrated. Whether the supposed opposition from railroad interests really exists we think is doubtful; if it does exist, it can only delay but cannot prevent the construction of such a ship canal as this bill contemplates. But, as all Americans know, there have long been two rival routes, that across Panama and that across Nicaragua. Such study as we have been able to give the matter had inclined us to favor the Nicaragua route; partly because of the engineering difficulties at Panama, partly because of the financial complications involved in taking over a canal partially built from a company hopelessly bankrupt. But the question between the two canals is not so clear that it ought to be decided by a snap judgment in favor of either the one route or the other. Nor ought Congress to abdicate its own responsibility of deciding between those routes, and refer so momentous a question to the President, which is what this bill does. The inappropriateness of such action is the more evident since a National Commission of experts has been appointed, which is even now considering the relative advantage of the two routes, and is to make its report to the next Congress. That report should not be anticipated by such legislation as this, unless there are reasons for immediate action, which have not, so far as we know, been made public. It is true that such reasons sometimes exist which from considerations of National policy cannot be made public; and if in the present case the Administration were pressing for instant action, those who have confidence in its wisdom might acquiesce in its demand, and wait with patience for a later disclosure of the public necessities. But well-informed correspondents assure us that the reverse is the case; that the Administration has deprecated hasty action on this bill; that it desires Congress to await the report of the Nicaragua Commission; and under these circumstances most Americans will not regret if the House bill is halted in the Senate to await that report.

II. This bill indicates a radical change in the public policy of the United States in providing that the Nation shall build and own the canal. The building of a ship canal through a foreign territory, at a cost of at least $140,000,000, by the Government, to be owned and operated by the Government, is a very far departure from the democratic idea of the past, that the function of government is simply to govern, and that industrial activities should be left to be initiated by private enterprise, equipped by private capital, and controlled by private owners. It is true that this movement for the public ownership of a public highway is quite in common with what has long been the teaching of The Outlook. We have insisted that the municipalities should own and control all municipal industries, including car routes, whether underground, on the ground, or overhead; we should have been glad to have the United States buy in the Pacific Railroad when it was sold and try the experiment

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of National ownership and operation; we should not be sorry to see Massachusetts take over the Boston and Albany Railroad and try the experiment of State operation; and we think it is far wiser for the Nation to build and own the interoceanic canal than to leave it to be built and owned by private capital. But we nevertheless question whether so radical a change in our National policy should be made on so gigantic a scale without further discussion than it has received. We think this bill rightly indicates what would be the result of such a discussion; and Congress so rarely anticipates the people that perhaps an occasional offense of that description is rather a virtue than a fault. Nevertheless, "to think first and act afterwards" is a motto especially to be commended to democracies; and, so far as the people are concerned, in this case the act precedes the thinking; for public thought is always accompanied by public discussion, and there has been very little public discussion of this plan for government construction and ownership of the interoceanic canal.

III. A more serious question respecting this bill in its present form is its implicit transfer of responsibility from the Legislative to the Executive Department—that is, from Congress to the President. The passage of such a bill by the House by a non-partisan vote—the majority was 225 to 35, and included, of course, a great many Democrats—may well be very gratifying personally to the President; but we nevertheless do not doubt that his reported reluctance to accept the responsibilities which the bill devolves upon him is not assumed for effect, but is quite genuine. The bill authorizes, but does not require, the President to buy the land for a canal; it therefore leaves him to determine whether the canal shall be built at Nicaragua. It puts, by general appropriation, into his hands the necessary funds for such purchase up to $10,000,000, and therefore transfers to him the entire responsibility for making the bargain and determining upon the value of the title conferred. It appropriates in lump sum $140,000,000 for construction, and authorizes contracts to that amount to be entered into—contracts which, apparently, need not be submitted to the House for its approval—and to this extent it transfers the power of the purse from the House to the President. It authorizes him to make treaties with Costa Rica and Nicaragua, and, if this bill is passed by the Senate, to that extent would have the effect of pledging the Senate beforehand to ratify the treaties so made. We doubt whether in the history of the United States so great power has ever been vested by Congress in the President.

Let it be conceded that President McKinley is worthy of the extraordinary vote of confidence passed by an overwhelming majority of the Representatives of both parties; the question still remains whether Congress is setting a wise precedent for future Congresses to follow. Though we have a written Constitution, we nevertheless are always modifying it and in a true sense making it. Precedents make the Constitution in America as truly as in Great Britain, though within narrower limitations. The action of the House in refusing a seat to Representative Roberts, of Utah, has established the Constitutional right of the House to exercise a veto power over the election by a State of a member to represent it in the House. The refusal of a seat to Mr. Quay, if it had been by a sufficient majority, would have settled the principle that a Governor has no Constitutional right to appoint a Senator to a vacancy which "happens" during a session of the Legislature. We here neither affirm nor deny that the precedent set by the Nicaragua Bill is a good one to follow in analogous cases. The perils of imperial control in the Chief Executive which our fathers, fresh from a life-and-death struggle with George III., so greatly feared, we fear no longer. The "man on horseback" is not any longer a bugaboo to scare children with. The cry of Cæsarism frightens no one. Perhaps it is well to strengthen the hands and enlarge the powers of the Executive. We are inclined to think it is; that, on the whole, it is safer to trust the expenditure of the $140,000,000 to the President than to a Committee of Congress. But we are sure that changes so far-reaching, so essentially Constitutional changes, as those involved in this Nicaragua Bill ought not to pass unnoticed. The country should at least know what it is doing, and not allow itself to be so dazzled by the glory of a great American interoceanic canal as to be blinded to the Constitutional significance

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of the measure by which it is proposed to provide for such a canal.

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The Methodist Church

Two questions are before the Methodist Church at its present General Conference which are of interest to all who are concerned in the welfare and usefulness of that great branch of Christ's Church: the first, the modification or abolition of the itinerancy; the other, retention or abolition of the laws prohibiting to Methodists theater-going, card-playing, and dancing.

The first question is not without difficulty. One of the great advantages of the Methodist Church has been that it has had neither vacant pulpits nor unemployed ministers. This has been due to the fact that until recently every two years there was a "change all round," and in theory, though not always in practice, the preacher was not selected by the church, but assigned to it. The term of office has been lengthened to five years, though the principle has been retained; it is now proposed, if not to abolish the principle altogether, so to modify it as to allow a minister who is doing acceptable and efficient work to remain permanently in his parish, though, as we understand the proposition, the question of his continuance will come up for consideration, as a matter of course, every year. Yet it is evident that, if some ministers may retain permanently their parishes, there will no longer be the variety of parishes to choose from for the ministers who have finished their work where they are and should move to a new field. Possibly the itinerant and the permanent pastorate can be united in the same system; but this is a problem which only actual experience can adequately demonstrate, and we do not wonder that a large number, though apparently a decreasing number, in the Church fear to try the experiment.

Yet we are persuaded that the Methodist Church must find some way to solve this problem if it would serve the future as efficiently as it has served the past. The true test of every organization is its power to adapt its machinery to changed conditions. The first failures of the British in South Africa were largely due to a stolid insistence on methods of campaigning unsuited to the country and to the enemy. The unparalleled spread of Methodism in the lifetime of the Wesleys was almost as much due to the adaptation of special methods to the special needs of the times as to the adaptation of the universal message of the Gospel to the needs of all times. The simplicity of the New Testament Glad Tidings of a deliverance as universal as sin and suffering had been lost; it had been hedged about with many conditions by Romanism, denied by Calvinism, and ignored by the Erastianism of the Established Church. Then it was that Methodism arose; what was needed was the proclamation of the simple Gospel, "Whosoever will, let him take of the water of life freely." Rome had educated the people to believe that the gift must be purchased by penances; Calvinism, that it was reserved for the dead; Erastianism, that there was no gift, and that the Gospel was summed up in the words, "Be virtuous and you will be happy." At such a time and to people so educated this Gospel was indeed news; to people thus bred only a herald was needed; in such an age itinerancy was the fittest instrument for an awakened church.

But this condition exists no longer. The Roman Church cannot if it would condition the free gift of the Gospel, and, we may add, would not if it could; its penances have ceased to be a prerequisite to grace, and have become a method of spiritual development. John Calvin's doctrine that the race lost its freedom of will in the fall has disappeared from modern Calvinism, or is exhibited only in heresy trials; though the creed contains it, and to deny it too vigorously is still heretical, no one preaches it. Erastianism no longer dominates the Anglican Church; no Methodist preacher in our time has proclaimed a more spiritual Gospel than has been proclaimed by Phillips Brooks and Canon Gore. The conditions of our population have changed as well as the character of our churches. There is no longer a wilderness in America accessible only to the preacher with his library in his saddlebags. In all our villages and in most of our towns there are more churches than the population requires. The appeals to emotionalism which aroused congregations to a frenzy of excitement and sometimes led to real and radical changes in life

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fall on indifferent ears, and, if too often repeated, are at last heard only in empty churches by a few late-lingering saints. The work of evangelization is as necessary as ever; but it is evangelization among a foreign population—Poles, Hungarians, Bohemians, Germans, Jews, Socialists, Anarchists, Disbelievers. To carry the Gospel to them requires a new method and in some measure a new message. For the text "Prepare to meet thy God" the evangelist must substitute "Thy kingdom come, thy will be done on earth." If he is to get a hearing for his Gospel, it must be a social Gospel. The Church must change, is changing, her apparatus and her method. She is becoming a great teaching organization. Her ministers are becoming and must become teachers of practical Christianity. To this change in social conditions and in spiritual needs the Methodist Church must adapt itself. It has already begun to do so. Its camp-meetings have been converted into Chautauqua Assemblies. Its theological seminaries are sending into its pulpits men qualified to be teachers as well as preachers. Its churches in the great cities have taken up institutional work. It must continue in this direction, and, by making possible permanency in the pastorate, make possible well-organized work, and continuity and system of instruction. Those who are advocating this change are conserving the spirit of ancient Methodism while seeking a radical modification in its methods. Those who are resisting this change are unconsciously endeavoring to fetter the spirit by refusing growth to the body. He is most truly loyal to John Wesley who studies, not to do what John Wesley did, but what John Wesley would do if he were living in our time.

The other question is much simpler. The prohibitions of theater-going, card-playing, and dancing never were congruous with the essential doctrine of Methodism. They were relics of an older Puritanism which Methodism was destined to revolutionize. There are two methods of reformation—one by law, the other by grace; one by prohibitions imposed by authority from without, the other by life freely given, freely received, and developed from within: the first is the method of the Old Testament, the second is that of the New. Puritanism was a revival of the Old Testament—perhaps at the time a necessary revival; Methodism was a revival of the New Testament—certainly at the time a necessary revival. The two cannot be united in one system. This is what Paul insists upon in the Epistle to the Galatians; this is what he means by his emphatic declaration that the child of the free woman and the child of the bond woman cannot live together in the same household. This is what he means by his affirmation in the Epistle to the Colossians that if we are dead with Christ to the world we are not to be subject to ordinances. This is what he means by his declarations in the Epistles to the Romans and the Corinthians that every soul shall give account of itself to God, and that to its own Master alone it shall stand or fall. Methodism will not be self-consistent until it abolishes from its constitution the relics of legalism which it unconsciously borrowed from the Puritan age in which it was born, and accompanies the proclamation of a free Gospel with an equally vigorous insistence on freedom in the Gospel. We do not here consider the question whether theater-going, card-playing, and dancing are ever right; we only insist that Methodism, to be consistent with itself, must leave each child of God to determine such questions for himself. The minister may counsel on these questions, but the Church cannot legislate upon them. It cannot stand on Calvary and use the thunder of Mount Sinai.

In the interest of the Methodist Church, still more in the interest of Christian life in this country, we hope to see the Methodist Church both provide for a permanency of pastorate and abolish from its rules their Puritan prohibitions.

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The War in South Africa

The Outlook is able to announce definitely the immediate publication of a continuous series of articles on the South African War by its Special Commissioner, Mr. James Barnes. Although, as previously stated, one or more of Mr. Barnes's articles have been captured by the Boers, and perhaps one has gone to the bottom of the sea in the "Mexican," other articles have been received in The Outlook office, and still others are known to be

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on the way. Beginning with the next issue of The Outlook, the subjects will be as follows, and the history of the war will be continued thereafter by other special articles:

I. Lord Roberts's March from Enslin to Jacobsdaal.
II. To Kimberley via Magersfontein.
III. Kimberley.
IV. Paardesberg and Cronje's Surrender.
V. On to Bloemfontein.
VI. At Bloemfontein.
VII. The Boers.

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Germany in Syria

A great deal of interest is shown in Europe in the attempt of the United States to bring Turkey to a settlement. So long and so successful has been the history of Turkish evasion that diplomatic people in every country are skeptical of the success of any country in securing a definite settlement of anything with a body of politicians trained in the arts of postponement and evasion. Turkey would probably like to pay the one hundred thousand dollars down promptly and be done with the business, but she is afraid of establishing a precedent; such an act would mark a departure from the policy of decades, and might inaugurate a new era in the relationships of the country with the Great Powers. To postpone, evade, and escape decisions of every sort by playing one Great Power against another has been the Turkish policy ever since the Empire lost its vitality. Filled with discontent, bankrupt, with unpaid troops and officers, and surrounded by great governments armed to the teeth, Turkey continues to exist because no Great Power is ready to see her absorbed by any other Great Power. The Turks have understood this, and have played a waiting game with marvelous adroitness. So far as present appearances are concerned, there is no evidence that they will cease to play this game for many a year to come; and he would be a very wise man who would venture to predict a date for the disappearance of Turkish power. There is far more vigor in the people than in the Government. The fighting capacity of the Turk was shown in the war with Greece; and if a real leader were to arise, a man with a genius for understanding the people, and with a genuine faith in Mohammedanism, or the ability to simulate such a faith, Turkey might be reorganized, and become once more, if not a great power, an efficient governmental force. Under present conditions she exists simply by sufferance, as a bankrupt exists because his creditors are not willing to push him to extremities.

It is noted, however, in Europe, that there are many increasing evidences of German enterprise and influence in Constantinople. Turkish troops have been drilled and were largely directed by German officers during the war with Greece; the army is to day largely in the hands of Germans; the country is said to be full of German traders and speculators, and, as in many parts of South America, business is rapidly passing into German hands. On the surface it looks as if there were some connection between this sudden development of German activity and influence in Constantinople and the well-known passion of the Emperor for the extension of German power in Asia Minor. People have not forgotten the extraordinary attitude of the Emperor toward the Sultan after the Armenian massacres; and they are endeavoring to find the explanation for that attitude and for this sudden intimacy between Germany and Turkey in the determination of the Emperor to carry his project for a greater Germany in Asia Minor into effect. Germany must find room for her surplus population. South America has offered a free and very attractive field for German energy during the past few years, and the growth of German influence is shown in many ways, especially in the fact that a great deal of the most important business enterprises in various parts of South America have come into German hands. When Secretary Root, in a speech last week, expressed his conviction that sooner or later the United States would have to abandon the Monroe Doctrine or fight for it, his remarks were at once interpreted as having some connection with Germany, and the comments of the German press seem to give credence to this interpretation. Whatever may be the hopes for the future of the German Government in South America, its policy in Asia Minor is very definite. German colonists have already

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accomplished great things in Syria, where German villages have sprung up as if by magic, and seem to point the way to a greater Germany at the other end of the Mediterranean. In order to make this greater Germany possible, as the London "Spectator" points out, two thi gs are essential: the co-operation, or at least the passivity, of Turkey; and such concessions from the Turkish Government as will make possible the building of railways by German capital to connect German settlements. This is the line along which Germany is now moving.

Russia is watching this development of German policy with the utmost attention; and it is one of the puzzles of Europe to determine whether there is an understanding between Germany and Russia, or whether Germany is following a line of her own. Russian ambitions on the Bosphorus have not been modified, and will not be modified: it is possible and probable that Germany is intimate with Turkey only for the purpose of securing what she wants in Asia Minor, and that she will not risk a conflict with Russia as payment for concessions and privileges of various kinds from Turkey. She probably means to keep on good terms with Turkey, to push her own schemes as rapidly as possible, and, in the event of a crisis, to stand aside and let Russia have her way; for Germany would have very little to gain by a fight with Russia over the integrity of the Ottoman Empire.

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The Spectator

A century of wonderful invention has tended to make those who have lived through a part of it somewhat indifferent to mechanical processes. We accept the finished result, bless the powers that be, and ask no questions. The phonograph, x-rays, and liquid air exact a passing interest, and then we move on and forget them and wait for the next. So with that perennial wonder, the daily paper. We seize it eagerly enough in the morning, scan its manifold pages if it is a week-day, or "go through" them if it is a Sunday number—nobody pretends to *read* a Sunday paper in these days of the hundred-page first-day edition—and wonder if the end is ever coming to the multiplication of printed leaves; and then go about our business. We are all of us familiar with the old-fashioned printing-office, with its cases and stands and forms of type—we saw that when we were children. But few of us have visited the newspaper-making plant of to-day, or know of the most recent changes in Gutenberg's art. Will the reader take a stroll with the Spectator through an exhibition, now open in this city, which will show us some of these neglected things?

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This Printing Exposition is said to be the first one ever held in this country; and it is well that there should be such an exhibition in the chief city of a world that Gutenberg knew not, but whose destiny has been guided so largely through the influence of his invention. Five hundred years ago the ingenious German began his career, and it took five hundred years to make a really radical improvement on his movable types. That improvement we see here in this complicated machine with a typewriter keyboard, upon which a girl plays with facile fingers, bringing together in a line, not type, but matrices. From these matrices, when a line is completed, a solid bar or slug of type-metal is cast. This machine—the linotype—which makes the type and sets it at a fraction of the cost of making and setting individual type—has made possible the great Sunday papers, with their millions of "ems;" and it promises largely to displace the hand worker on book and newspaper composition. Indeed, it has done so already to a great degree. Watching the deft fingers of the operator, a workman (not, apparently, a printer) standing by the Spectator says, "It's done away with an awful lot of labor: it's a wonder they have it here."

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That is the handicraftsman's point of view—that a machine that displaces labor must be regarded as an enemy; but it is not the view of the most intelligent trade-unionists. This Printing Show, strange to say, is conducted, not by master printers, but by their workmen, members of the Typographical Union, and for the benefit of their Union's benevolent fund. Many

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people think of trades-unions only in their militant aspect, as instruments of war; Commissioner Keller, of New York's Charities Department, who makes the opening address this evening, knows of them as aiders of his work—they keep their members, he says, from needing his help. The union that is conducting this exhibition, familiarly known as "Big Six," has in the last seven years spent nearly $260,000 in helping its sick and indigent members. It has a farm in New Jersey—we may go downstairs and see some of the stock raised on it—for superannuated and out-of-work members; it contributes largely to the support of a Home for consumptive printers; and shows its interest in its members' welfare in many other ways besides inviting them to go on strike. The fact that it is the workers in the trade who are in this way commemorating Gutenberg's birth is significant both of the public spirit of the craft and of their business capacity and initiative.

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A few yards from the linotype is seen one of the latest developments in the other end of the printing-office—a press for printing the color work which we have come to associate with some of the dailies. Though these flaring headlines and "colored supplements" may be regarded with horror by the conservative, their mechanical production is delightful to watch. There is also the steam self-inking proof-press, and the folding-machine, and the wire stitcher, and the stereotyping outfit, and the curved-plate jobber, and many other appliances that help make the printed paper, book, and circular of to-day. Some of these appeal especially to the man with technical knowledge; all of them help to show one half of the world how the other half works.

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If Gutenberg could lift his eyes and look around a corner near his statue in the center of the exhibition, he would see the counterfeit presentment of another worthy, of perhaps even greater celebrity. There, in the little Chinese printing-office, is the portrait of Confucius, printed from a stone engraved twenty-four hundred years ago and said to be still in existence. But Gutenberg would not be jealous. The Chinese did their printing two thousand years ago as they generally do it now—from engraved blocks and not from cast type. And they do their printing without the aid of even such cumbrous machinery as we may see over there in the space reserved for a typical printer-publisher of a generation that is passing, with his time-worn relics of early printing days—the press used by William Bradford, New York's first printer, the odd "pull-down" jobber (still usable, and from which we are privileged to take away a proof as a souvenir), and its near neighbor the Ramage press, that must have given arm-ache to scores of apprentices before it was used in printing Confederate currency in Virginia during the war.

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There is a chance to study human nature here as well as printing—to see how an occupation develops a human type, so to speak. The old-time compositor is here, with his thin, sharp face, his half-quizzical, good-naturedly cynical, humorously skeptical expression, his frankly negligent dress, his pliant fingers that seem made to caress stick and rule, his air of cheerful resignation as of one who always expected to find his occupation gone and is not altogether unhappy to witness the verification of his prediction. A kindly, likable old fellow he is, with his dry humor and his genial reminiscences of the old days at the "case." He had his faults—but then the work was hard and vexatious, and the nights were long—what wonder that he felt the need of refreshment? He looks somewhat askance at the new linotype operator who has taken his place. The linotype printer is young, he speaks in a new lingo (with his "batteries," and "squirts," and "hot slugs") that is unfamiliar to the old-timer, he dresses more smartly, and seems to have steadier hands. Machinery does somehow take the romance out of things, the quaintness out of men. But, then, in the printer's case at least, it enables a man to make better wages, it steadies him, and his home is probably happier; and are not these things better than mere picturesqueness? The Spectator thinks so; and yet he glances lingeringly at the unconsciously pathetic figure of the man who has become only a looker-on.

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The Eighth and Ninth Commandments in Politics

By Theodore Roosevelt

THE two commandments which are specially applicable in public life are the eighth and the ninth. Not only every politician, high or low, but every citizen interested in politics, and especially every man who, in a newspaper or on the stump, advocates or condemns any public policy or any public man, should remember always that the two cardinal points in his doctrine ought to be, "Thou shalt not steal," and "Thou shalt not bear false witness against thy neighbor." He should also, of course, remember that the multitude of men who break the moral law expressed in these two commandments are not to be justified because they keep out of the clutches of the human law. Robbery and theft, perjury and subornation of perjury, are crimes punishable by the courts; but many a man who technically never commits any one of these crimes is yet morally quite as guilty as is his less adroit but not more wicked, and possibly infinitely less dangerous, brother who gets into the penitentiary.

As regards the eighth commandment, while the remark of one of the founders of our government, that the whole art of politics consists in being honest, is an overstatement, it remains true that absolute honesty is what Cromwell would have called a "fundamental" of healthy political life. We can afford to differ on the currency, the tariff, and foreign policy; but we cannot afford to differ on the question of honesty if we expect our Republic permanently to endure. No community is healthy where it is ever necessary to distinguish one politician among his fellows because "he is honest." Honesty is not so much a credit as an absolute prerequisite to efficient service to the public. Unless a man is honest, we have no right to keep him in public life, it matters not how brilliant his capacity, it hardly matters how great his power of doing good service on certain lines may be. Probably very few men will disagree with this statement in the abstract; yet in the concrete there is much wavering about it. The number of public servants who actually take bribes is not very numerous outside of certain well-known centers of festering corruption. But the temptation to be dishonest often comes in insidious ways. There are not a few public men who, though they would repel with indignation an offer of a bribe, will give certain corporations special legislative and executive privileges because they have contributed heavily to campaign funds; will permit loose and extravagant work because a contractor has political influence; or, at any rate, will permit a public servant to take public money without rendering an adequate return, by conniving at inefficient service on the part of men who are protected by prominent party leaders. Various degrees of moral guilt are involved in the multitudinous actions of this kind; but, after all, directly or indirectly, every such case comes dangerously near the border-line of the commandment which, in forbidding theft, certainly by implication forbids the connivance at theft, or the failure to punish it. One of the favorite schemes of reformers is to devise some method by which big corporations can be prevented from making heavy subscriptions to campaign funds and thereby acquiring improper influence. But the best way to prevent them from making contributions for improper purposes is simply to elect as public servants, not professional denouncers of corporations (for such men are in practice usually their most servile tools), but men who say, and mean, that they will neither be for nor against corporations; that, on the one hand, they will not be frightened from doing them justice by popular clamor, or, on the other hand, led by any interest whatsoever into doing them more than justice. At the Anti-Trust Conference last summer Mr. Bryan commented with a sneer on the fact that "of course" New York would not pass a law prohibiting contributions by corpora-

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tions. He was right in thinking that New York, while it retains rational civic habits, will not pass ridiculous legislation which cannot be made effective and which is merely intended to deceive during the campaign the voters least capable of thought. But there will not be the slightest need for such legislation if only the public spirit is sufficiently healthy, sufficiently removed alike from corruption and from demagogy, to see that each corporation receives its exact rights and nothing more; and this is exactly what is now being done in New York by men whom dishonest corporations dread a hundred times more than they dread the demagogic agitators who are a terror merely to honest corporations.

It is, of course, not enough that a public official should be honest. No amount of honesty will avail if he is not also brave and wise. The weakling and the coward cannot be saved by honesty alone; but without honesty the brave and able man is merely a civic wild beast who should be hunted down by every lover of righteousness. No man who is corrupt, no man who condones corruption in others, can possibly do his duty by the community. When this truth is accepted as axiomatic in our politics, then, and not till then, shall we see such a moral uplifting of the people as will render, for instance, Tammany rule in New York, as Tammany rule now is, no more possible than it would be possible to revive the robber baronage of the Middle Ages.

Great is the danger to our country from the failure among our public men to live up to the eighth commandment, from the callousness in the public which permits such shortcomings. Yet it is not exaggeration to say that the danger is quite as great from those who year in and year out violate the ninth commandment by bearing false witness against the honest man, and who thereby degrade him and elevate the dishonest man until they are both on the same level. The public is quite as much harmed in the one case as in the other; by the one set of wrongdoers as by the other. "Liar" is just as ugly a word as "thief," because it implies the presence of just as ugly a sin in one case as in the other. If a man lies under oath or procures the lie of another under oath, if he perjures himself or suborns perjury, he is guilty under the statute law. Under the higher law, under the great law of morality and righteousness, he is precisely as guilty if, instead of lying in a court, he lies in a newspaper or on the stump; and in all probability the evil effects of his conduct are infinitely more widespread and more pernicious. The difference between perjury and mendacity is not in the least one of morals or ethics. It is simply one of legal forms.

The same man may break both commandments; or one group of men may be tempted to break one and another group of men the other. In our civic life the worst offenders against the law of honesty owe no small part of their immunity to those who sin against the law by bearing false witness against their honest neighbors. The sin is, of course, peculiarly revolting when coupled with hypocrisy; when it is committed in the name of morality. Few politicians do as much harm as the newspaper editor, the clergyman, or the lay reformer who, day in and day out, by virulent and untruthful invective aimed at the upholders of honesty, weakens them for the benefit of the frankly vicious. We need fearless criticism of dishonest men, and of honest men on any point where they go wrong; but even more do we need criticism which shall be truthful both in what it says and in what it leaves unsaid; truthful in words and truthful in the impression it designs to leave upon the readers' or hearers' minds.

We need absolute honesty in public life; and we shall not get it until we remember that truth-telling must go hand in hand with it, and that it is quite as important not to tell an untruth about a decent man as it is to tell the truth about one who is not decent.

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The Daily Papers and the Truth

By the Rev. Charles M. Sheldon

Author of "In His Steps," "The Crucifixion of Philip Strong," etc.

A PROMINENT Kansas politician, a man of great integrity, respected by men of all the parties, said to me a few days ago as he picked up a daily paper from his desk, "Here is the daily lie about me in the column of political gossip."

He then read the article, which was an interesting account of his meeting, the day before, with another politician, and arranging with him to secure some advantage of a political character.

"I did not know until I saw the article," my friend the politician said, "that Mr. T. was in the city. In fact, I have not seen him for a week, and never had a word of conversation with him on this subject as recorded here in this paper."

There were half a dozen men in the room, and they all knew that the man spoke the truth. If every man in Kansas, including the editors and reporters of all the papers, had been in the room and heard him, they would all have acknowledged that the statement in the paper was a lie, because they knew that the man lied about always tells the truth. And yet it is a fact that from now until next November the papers will continue to print unverified statements concerning this man, and scores of other men in public life, and the reading public will continue to read such statements as "news," accepting them, largely without reserve, as the truth.

My friend the politician went on to say that the lies told about him by the daily papers during the last ten years would make a large volume. He was powerless to do anything to prevent the falsehoods. He had no paper of his own in which to reply. If he submitted to interviews, he was misquoted, and false emphasis was laid upon unimportant statements. If he refused to be interviewed, it made no difference. He was reported as saying things he had never said, and the "interviews" were written, anyway, by "enterprising" reporters, who must have so much matter daily for their papers.

May I be allowed to give a little chapter out of my own experience in regard to the habit of lying common in many of the newspapers of this country? I beg to speak in the first person, because I know the absolute truth about my own experience.

For the last three years a large number of prominent daily newspapers have printed falsehoods about my books, my daily habits, my family life, my church, and my parish in general. I have never, except once, to a reporter from my own home paper, been interviewed for publication in a daily paper, and yet scores of supposed interviews have been published in daily papers. One large New York daily a few weeks ago published two letters purporting to come from me, and signed my name to them. I never wrote such letters, and never made the statements attributed to me. Yet these letters were reprinted in papers all over the country, and in religious weeklies, and, with two exceptions, none of the editors asked me whether the statements were really mine or not. A prominent religious paper sent a correspondent to Topeka to "write up" everything connected with the Topeka "Capital" the week I was asked to take the editorship of it. He sent to his paper several pages of matter, including several columns of "interviews" and accounts of my personal habits and family life, nearly all of which might, without any reservation, be characterized as falsehoods of the most serious character. When the statements made about my church or my daily life or the conduct of the paper were not actual lies, they were so grossly exaggerated as to be absolutely misleading.

In the same manner, scores of papers representing well-known journals printed in New York, Boston, Chicago, St. Louis, and other cities, contained columns of matter relating to the Topeka "Capital" and the events that were supposed to take place during the week I was editor, that were filled with misstatements and exaggerations and downright falsehoods. I

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began to cut out of the papers the articles that I knew were absolutely untrue, but the vast quantity of them so discouraged me that I gave over the attempt.

Several times during the last three years representatives of large daily papers have said to me in my church study, where they had come to secure "interviews," "If you do not give us anything, if you refuse to talk about yourself, we shall send on something." And they have sent on "something," and I have wondered a good many times lately whether the modern system of newspaper invasion of a man's personal and private life, even the most sacred and holy sanctuaries of his home and his church, has not assumed a tyranny that employs as merciless a method of extortion as the old-time rack or fagot pile. Is it not fair to ask by what legal or moral right the press of this country assumes the monstrous power to say to a man that he must talk or give out matter for publication, or, in any case, whether he does or not, expect to be misrepresented and lied about? There is no alternative, apparently, in the matter of the newspaper interview. Be interviewed, and be grossly misrepresented. Refuse to be interviewed, and be lied about.

I do not make these statements out of my own experience because I am moved by a spirit of revenge or retaliation. I write them in a spirit of profound sorrow. For three years I have kept silent in the face of volumes of falsehoods. I made no attempt to attack the press in the paper which was put into my hands to control for a week. But I believe the time has come for the newspaper readers of this country to begin to realize the unreliability of a large part of the matter which very many great daily papers in this country print as "news." Nothing is "news" unless it is true. The reporters and correspondents of papers are given to understand that they must furnish interesting matter. Whether it is true or not is not the first question asked. In a majority of cases it is not asked at all.

Is it not time that the people of this country began to demand of the daily press that it tell the truth first of all? As it is now, I believe that no more serious charge can be brought against a certain proportion of the press of this Nation than the charge of lying, of gross exaggeration, and of a failure to verify the statements which it is every day printing as "news."

A Spring Holiday

By Frances Theodora Parsons

Author of "How to Know the Wild Flowers," 'How to Know the Ferns,' etc.

THE countryman can hardly know the heart-swell and the pulse-throb which comes to the city-prisoned man or woman who breaks bounds after months of abstinence and feasts on the first evidences of returning life in the woods and fields. Spring glides gradually into the farmer's consciousness, but on us city people it bursts with all the relish of a sudden surprise, compensating for much of what we lose.

One day last week we resolved to break away from work and take a brief, unexpected vacation. So, early the next morning, breathless but happy, we watched the city blocks becoming more and more diluted, first with sordid vacant spaces, receptacles for nameless rubbish, attesting man's tendency to acquisitiveness and his depraved liking for embalmed vegetables and refreshments abhorred of teetotalers, then with incipient gardens, restoring one's lost faith in humanity, and finally with miniature farms, gradually blending into actual fields bounded by gray hillsides.

Spring is really behind time this year. And when one is behind time himself, this accommodation of the season fills him with satisfaction. At times on this particular morning the woods looked so bare and lifeless that it seemed as though winter were trying to lap over into May. The ground in places was thickly matted with dead leaves, while here and there, in a depression in the woods or on the sides of the hills, lay a patch of dirty snow.

But part of this wintry aspect was due to town eyes, used to the crude masses and sharp outlines of city buildings. Soon the woods were seen to be blurred faintly

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as though looked at through a mist. We noticed that the outlines of many of the branches were broken, in most cases by innumerable clusters of tiny flowers, these usually without the more vivid coloring of later blossoms. The flowers of the swamp maple formed an exception to this rule. This tree fringed the woods with the vivid scarlet of its myriad blossoms, and lightened the low-lying swamps almost as its dying leaves lighten them in October. Another exception was seen in the flowers of the male willows, which sent out stamens heavy with yellow pollen that turned the catkins into golden tassels, and made these willows conspicuous in the swamps and along the streams.

The elms along the railway were not yet in leaf, but looked as though wreathed in a coppery mist—an effect due to the minute blossoms which appear before the leaves put out. The sugar-maples were bursting into leaf and flower simultaneously. Some weeks ago the birches hung out their yellow catkins, and now their branches were blurred with delicate foliage. This was especially noticeable with the white birches, clustering erect and slim on the mountain-sides.

The oaks, still hung with the leathery leaves of last year, the hickories, chestnuts, and, indeed, most of the trees we could identify, showed few signs of coming summer. But their dull grays and browns blended with the misty greens, reds, and yellows of maple, birch, and willow, forming a landscape full of tender beauty.

We passed fields velvety with the "unnamed green" of new-sprung winter rye; then skirted the base of a hillside red with upturned soil, whose fresh, earthy scent seemed almost to reach us through the smeared window-panes. We watched, touched by envy born of inexperience, the farmer guiding his plow in the pale sunlight with the skill that makes the hardest work look easy. Across another fresh-plowed field strode a sower, strong and sinewy, with swinging, easy motion; and we wondered if the brown, solitary figure against the hazy background would have seemed equally full of poetry and suggestion had we never seen Millet's painting.

We flashed by a bank recently burned over, so that no shrubs or débris obscured its fresh growth. From the black slope, star-like, gem-like, distinct and symmetrical, sprang the delicate flowers of the liverwort, recalling vividly one of the Fra Angelico foregrounds.

We crossed a swamp where bright marsh-marigolds huddled together on little islands. In the woods beyond, the huge leaves of the skunk-cabbage made patches of bright green. As a native foliage-plant the skunk-cabbage is surpassed only by the false hellebore, whose fresh-looking, many-plaited leaves were just unfolding in these same woods.

One of the most satisfying features of the ride was the constant companionship of brooks big and little, brooks that ran full and swift, with the repletion of melting snows and the sparkle of a spring morning. Watching these brooks, the old trite expressions forced themselves into one's mind—"unlocked," "unbound," "laughing," "babbling," "chattering." From time immemorial man has loved these overflowing brooks, and has tried, not altogether without success, to interpret their inevitable charm.

The day was still young when we reached the town where we were to mount our wheels and cross the intervening hills to the inn which was our destination. As we sped down the long white road the last remnant of care slipped from us, and we abandoned ourselves completely to the pure joy of swift motion and bounding blood. I say completely, but I am wrong, for, even when coasting down a hill, the sliding, misty, sun-bathed landscape is part of one's consciousness; and so are the shrill-voiced frogs, the lisping, uncertain birds, and the butterflies that chase each other into the sky for the mere fun of the thing.

And when we were not coasting down a hill, but pursuing a fairly moderate pace along a level road, we noted even the details of the wayside, contrasting the silver-green catkins of the fertile willows with the golden tassels of the sterile, exulting in the glossy green limbs of the speckled alder, guessing at the circumference of the great elm which marks a turn in the road, sympathizing with the yellow-haired children who had brought out into the sunlight their tailless wooden horses and their ragged dolls, for joy of the perfect morning.

Then came a hill too steep to climb

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save on foot, affording a chance to peer over the stone wall and wonder why this part of the world was so backward, and if all the flowers were left behind on the cinder bank. Another ride on a fine level path, beneath shadowy, blue-green pines, and another climb, this time without dismounting. Then a rest (and, unless you have forced your bicycle up a hill under the morning sun, you don't know the meaning of that word) beneath a blossoming elm, seeking the shadow of its trunk, for the leafless branches gave little protection, staring lazily into the swamp beneath, bright with its willows and maples, and at the dim mountains beyond. So finally we reach our destination, with excellent appetites for an excellent dinner, and a strong tendency afterwards to loaf indefinitely about the pretty village.

But at last we summoned the energy necessary for a fresh start, on foot this time, for some neighboring woods. The road led through a pine grove, then by a grassy opening, beyond which, on a rocky slope beneath deciduous trees which let down great squares of sunlight, grew the starry, white-petaled, yellow-centered flowers of the bloodroot, each one partially encircled by its pale protecting leaf. It was some time before we could take our fill of these snowy beauties. One had to get fairly down on the ground to appreciate their delicate perfection, for their whole ethereal aspect forbids handling.

Now the floor of the forest became matted with dead leaves. It was only by keeping close watch of every glimpse of green that, within two minutes after leaving the bloodroot behind us, we discovered the thick, somewhat rusty leaves and the flowers, wax like and spicily fragrant, of the trailing arbutus. Within a limited area the plant grew abundantly, its blossoms now pure white, again delicately pink, sometimes exposing themselves freely to the sunlight and seeming to give out their fragrance the more generously for its warmth, but oftener hiding beneath the dead, fallen leaves. I denied myself the pleasure of picking more than one or two sprays of these flowers, singularly tempting though they were, so fearful am I of the extermination of this plant, the especial pride, perhaps, of our spring woods, and the peculiar object of the cupidity of ruthless flower-pickers.

Beyond the haunt of the arbutus, springing from a ledge which overlooked a valley lovely in the greens and grays of the early year, we found the white, slender-petaled flowers of the shad-bush. Here, too, were young silky fronds of that interesting little fern, the rusty woodsia. And here we flung ourselves on the dry, fragrant pine-needles and listened to the wind blowing through the pines overhead and across the tree-tops below, and forgot that holidays ever came to an end.

Now the road climbed a hill where the trees, other than the evergreens, became more and more leafless and flowerless, and where the young plants dwindled into earliest infancy, showing little more than tiny spears of green. The white-veined partridge-vine, thickly studded with bright berries, and the little wintergreen whose hanging red balls are flavored with so delicious an essence of the woods, did their best to cover the deficiency of other undergrowth, climbing over the roots of trees and carpeting the forest hollows with cheerful persistency. But when we descended toward the valley beyond, close to a little stream that trickled down the hillside, we found the crinkle-root quite full grown, its three-divided leaves large and fresh, and its white, cress-like flowers almost expanded. We dug up a bit of its fleshy woodstock and nibbled it from time to time, fancying that its pungent woodland flavor added a new relish to our holiday.

Still more interesting was the discovery of the showy orchis, even though the flower-spike, pushing up between two great oblong shining leaves, needed a few more warm days for its unfolding. This is a quaint, somewhat rare little plant, very charming when its clustered pink-and-white flowers are in full bloom. Then, too, it is generally acknowledged to be the first orchid of the year to flower, a fact which entitles it to special consideration.

Close to the plants of the showy orchis grew the rattlesnake fern (*Botrychium Virginianum*) in various stages of development. *Botrychium* is not a true fern, and consequently its young frond does not curl up in conventional "fiddle-head" fashion, but folds over the fertile portion, which is also "doubled up" in the bud. In its immediate neighborhood, however,

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there was no lack of "fiddle-heads." The interrupted fern and the cinnamon fern had just come up "fist first," and could easily be identified by their juicy, vigorous appearance, and by their soft wrappings of white or brownish wool. In sunny, sheltered spots they had thrown aside their wraps, and were erecting, gracefully enough, their slender, pale-green fronds. Many other species, less warmly clothed, yet chiefly distinguishable by the brown or black or whitish scales of the young fronds, were shooting up on every side, now curled into the smallest possible compass, watch-spring fashion, and now almost erect, though still noticeable for a certain scrawny youthfulness of aspect. But the day was waning, and we were obliged to leave further explorations till the next morning if we hoped for any tea that night.

The next day dawned bright and clear. We mounted our wheels, and made our destination some woods of quite a different character from those we had visited the day before. They were low-lying and, in places, swampy. Before leaving the open we visited the banks of a tiny brook, whose green, inviting shores suggested pleasant possibilities. Here we found our first violets—little yellow ones, the so-called "downy" species, growing in fresh clumps. Near by, on erect, leafless stems, looking like a dandelion with its heart plucked out, we discovered the coltsfoot, otherwise the "coughwort," "clay-weed," "horsefoot," and "hoofs." This being the first time I had ever found this plant in flower, the occasion was memorable.

A wet, mossy rock looked as though it might harbor any number of plant-waifs. Picking my way along the slippery banks, I shouted with joy on seeing, lovely, fresh, and dainty, springing airily from the flattened top, the first liverworts we had found since leaving the train the previous morning. In the chinks of this same rock were soft young clusters of the fragile bladder-fern, still immature, but exquisitely green and promising. On the further side of the rock grew that odd-looking plant, the blue cohosh, sometimes called "pappoose-root," with smooth, purplish stem, purple, divided leaves, and clusters of purple flowers. Close to this plant was a leafless shrub with insignificant yellow blossoms, and bark so tough that it was almost impossible to break off a branch. This proved to be the "leatherwood" used by the Indians for thongs. It is also known as "moosewood" and "swampwood."

Once more on our wheels along the winding road and we were in the woods again. In the spring woods the sun filters everywhere through the leafless branches, and nowhere did it meet lovelier upturned flower-faces than here, where myriad, many-hued blossoms of the liverwort expanded beneath its rays. Never before had I seen this flower so abundant and so perfect—pure white, pale lavender, deep violet, or pink of the most delicate shade. I abandoned my usual principle of leaving flowers as I find them, and I gathered them recklessly, with exultant, extravagant joy, seeking every little variety of shade, selecting the largest and most complete specimens, fairly gloating over their perfection of delicate beauty. Though the individual flowers of the liverwort are hardly fragrant, a faint and delicious odor came from the great bunch which finally I held.

While hunting these beauties I stumbled over a patch of yellow adder's-tongue, its delicate, lily-like flowers nodding between the smooth, mottled leaves. Already I had found patches of these leaves, but nowhere else the plant in blossom. Close by, the little bellwort hung out its pale, straw-colored blossom.

During a drive over the mountain in the afternoon we noticed the white flowers of the saxifrage bursting from almost invisible crevices in the rocks in its usual sturdy, attractive fashion. Many of the plants were so young that the flower-cluster, pinkish in bud, was still sunk deep in the rosette of leaves.

At breakfast the next morning there was a noticeable tendency to the "blues," indicating that our holiday was nearly over. But once a-wheel in the crisp morning air the joy of living came back with unabated strength, and, as our course lay mostly down hill, the ride was peculiarly invigorating. Now, too, our holiday did as a well-behaved holiday should, keeping the best for the last. We had allowed more time than necessary for this ride, that we might explore a tempting piece of woods close to the town where we were

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to take the train. Nothing that we had seen since leaving home equaled those woods. First the usual mat of dead leaves, then liverwort and yellow adder's-tongue in the sunny spaces, then great boulders with lovely little forest gardens on their flat surfaces; the young woolly leaves of the wild ginger, its bell-like, red-brown, shamefaced flower actually pretty in its freshness; great groups of wake-robin with gay scarlet blossoms catching the sunlight; tiny bellworts, and the bursting, purplish blossoms and delicate foliage, suggestive of maidenhair, of the early meadow-rue. Still further in were receding cliffs with moss-grown shelves harboring feathery tufts of bladder-fern, and—their crowning glory—great soft masses of the finely cut leaves of the squirrel-corn, with here and there a spike of pale-pink, heart-shaped flowers. The moments flew, and the hour when we must meet our train was perilously near. With one long look we left our beautiful woods, remounted our wheels, and resolved to live the week through on fragrant memories.

The Library of Congress

By the Librarian, Herbert Putnam

THE Legislative, Executive, and Judicial Bill for the fiscal year beginning July 1 has just been enacted. It carries the appropriation for the Library of Congress—the first under the new Administration. The estimates upon which the appropriation was based and to which it substantially conforms were framed in October last. The total sum they called for—exclusive of the allotment for printing and binding—exceeds by nearly $130,000 the appropriation for this present year. They reorganize in part the library service, provide for several new departments (hereafter to be denominated "Divisions," in accordance with Governmental usage at Washington), and for a somewhat broader service; and they assume that a beginning is to be made upon the arrears of work necessary in order to place the existing collection upon an effective basis and to provide for its effective development.

The nature of these arrears I have described in an article in the February "Atlantic." Omitting, for the moment, the Copyright Office, they involve in brief:

(1) The reclassification of the entire existing collection of printed books and pamphlets.

(2) The adoption of a "notation"—the assignment to each volume of a specific shelf number.

(3) The compilation of the "shelf lists" in which the books as classified and numbered stand recorded, and which form the basis of any inventory.

(4) The compilation of a subject catalogue of the collection accumulated prior to July 1, 1898.

(5) The revision of the present author (slip) catalogue.

(6) The combination of author and subject catalogue into a single alphabet in "dictionary" form; and

(7) The printing (on cards) of this dictionary catalogue in a number of copies sufficient to place one in the catalogue-room, one for the use of the public in the main reading-room, one at the Capitol for the use of Congress, and at least selected portions of others in the several departments of the Government at Washington whose labors involve the use of particular classes of material. This is the minimum, even if there should not be attempted a still further distribution to the great libraries at New York, Boston, Philadelphia, Chicago, and other centers of research.

All the above work is in addition to the work which concerns directly the physical well-being of the books themselves. Over a hundred thousand books and as many "pamphlets" are still in paper covers and in need of binding or repair.

The Copyright Office, besides being behind in its current business, has its own arrears—the classification, crediting, and indexing of over a hundred thousand articles received to perfect copyright but not yet in condition for certain and prompt identification and production.

The Act assumes that now a beginning must be made upon all this arrear; that the material now here must be put into

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proper condition and convenient location, and equipped with the aids necessary to its effective use. For the next year it assumes no more; for the reclassification, shelf-listing, and cataloguing of the printed books and pamphlets alone (estimating the collection as for this purpose 800,000 books and pamphlets) would occupy 443 persons a year, and the force provided for next year for this service is but 29; but, still, a beginning. The estimate assumes a progressive increase during the next three years until a large enough force can be massed upon the work to push it to a speedy completion. It is the very magnitude and complexity of the task that requires it to be begun deliberately and upon a foundation careful and sound, but not too broad.

The initial step—the decision as to the scheme of classification to be applied—has not yet been taken. An experiment has been made with one of the sections, Bibliography; but the question as a whole is still open. The question as a whole need not be decided at the outset. What is to be decided, however, is whether one of the existing systems can feasibly be applied in whole or in the main. This has not been thought practicable in the New York Public Library, where a similar problem of reclassification has recently presented itself. There a special system has been devised and applied. In the projects for co-operative bibliographic work in which the Library of Congress will share, however, and in the special bibliographic publications which it will issue (in card or book form), it is obvious that a classification and notation corresponding to that in general use would greatly enhance the availability of its bibliographic work to other libraries. A system "in general use" does not exist. The half-dozen largest libraries in the United States have as many different systems; the Boston Public Library has one peculiar to itself, the Harvard Library another, the New York Public now another. There are in the United States two systems, however, one of which has been completely elaborated, the other partially, which bid fair to secure an adoption more general than any other, and which are published in a form to render them intelligible and *translatable* even where they are not applied. I refer to the "expansive" system devised by Mr. Charles A. Cutter, of Northampton, and the "decimal" devised by Mr. Melvil Dewey, of Albany. The Library of Congress, with its duty to render its bibliographic work widely available, must consider carefully whether some such existing scheme be not applicable to its own collections before it adopt a classification which shall add one more to the multitude of existing systems and limit the usefulness of its service to other institutions.

Other existing divisions of the Library have their arrears also; a reading-room for current newspapers and periodicals (the largest, I believe, in any library) is now to be opened throughout the library day (9 A.M. to 10 P.M.); and four divisions new to the organization as it is at present by law are to be established: the Order (Purchasing) division, the Mailing ("Mail and Supply"), the Bibliographic, and the Division of Documents. The purpose of the first two is obvious from their title. The Bibliographic Division will deal with inquiries by mail, and others involving research too detailed for the force in the reading-room; will compile special lists of references on topics of current interest (particularly to Congress—as the lists recently issued upon Interoceanic Canal and Railway Routes, Marine Subsidies, Railway Finance, Trusts, Colonial Administration); will supervise through the press all publications of the Library; and will represent the Library in co-operative bibliographic projects in which it may properly share—as the Union List (now in process of compilation) of the serials taken in the various libraries of Washington. For the Division of Documents is proposed a scope far beyond its title; its conduct will be in the hands of a trained economist, and it will handle, besides documents, the entire literature of political and social economy and statistics. This material has never been systematically acquired nor dealt with in the Library of Congress; funds and service were wanting. None are conceivably of greater moment.

The organization of the Library as provided for by the new Act will comprise the following Divisions: General Administration; Mail and Supply; Order (Purchasing); Catalogue and Shelf; Binding (a subdivision of the Shelf); Bibliography; Reading-rooms and Special Col-

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lections; Periodical; Documents; Manuscripts; Maps and Charts; Music; Prints; Smithsonian Deposit; Congressional Reference Library (at the Capitol); Law Library;—with a total of 185 employees; to which the Copyright Office adds 45. This is exclusive of the force under the Superintendent of the Library Building and Grounds, which consists of about a hundred clerks, engineers, janitors, watchmen, and charwomen.

The Act provides for the further equipment of the administrative departments by an appropriation of $45,000 for furniture and for shelving. The shelving proposed will enable the Smithsonian Deposit (scientific serials) to be shelved in a separate room, alcoved, where the inquirer may be admitted direct to the shelves.

For the increase of the Library, the appropriation is doubled (from $25,000 to $50,000, and for periodicals from $2,500 to $5,000). Considering the gaps to be filled, the competition, and the necessity of a definite *system* of purchase hereafter, $50,000 is, of course, too small a sum for a library national in scope. It is likely to become $100,000 next year, with, it is hoped, a special fund for "emergency purchases."

Such are the provisions for the Library during the next fiscal year. They are in themselves a considerable advance; and they are extremely significant in the purposes which they imply. An organization so elaborate, at a total of expenditure so great, will not excuse a service either trivial or narrow. Now, in comparison with its possible opportunities, the service at present rendered by the Library of Congress is both trivial and narrow. Its number of readers is as great as that in the British Museum; the number of books issued is practically the same; but such a comparison, of course, indicates nothing as to the comparative service rendered. The primary duty of the Library of Congress is to Congress. It has secondary duties: (1) to the Executive Departments and Scientific Bureaus in Washington; (2) to scholarship at large. It may accumulate material which will draw scholars to Washington if adequate facilities be provided for its use; it may issue publications which will render its bibliographic work of general service; it may constitute itself a bureau of information ready to respond by post to inquiries involving questions bibliographic—as to what material exists upon a given subject and where this material may be found; it may reach out through other libraries in the United States, through universities, and through other institutions which constitute local centers of research.

Now, in some degree each division of this service is at present undertaken, but to a degree far within the obligation. The Library is not now rendering ample or efficient service either to Congress on the one hand, or to scholarship at large on the other. It is rendering effective service as a reference library for the District of Columbia; but such a service scarcely justifies a seven-million-dollar plant, maintained at an expenditure of over a quarter of a million dollars a year.

The service to Congress must be looked to first. It requires a collection of reference-books at the Capitol, a card catalogue there of the main collection, and other bibliographic aids that will suggest promptly, not merely what that collection and other collections in Washington contain, but what exists of literature in a given subject; it requires, in short, an apparatus which does not now exist, and which for all essential purposes will bring back to the Capitol the main library, even while the collection itself remains a fifth of a mile distant.

Irrespective of these special requirements, the service to Congress, equally with the service to scholarship at large, requires that the existing collection of books shall be equipped with the aids necessary for effective use; shall be developed organically; and shall be provided with the expert service which, in certain divisions of knowledge of essential concern to Congress, is now wanting.

It may now safely be assumed that the intentions of Congress do not fall short of any provision reasonably necessary to accomplish these results and to place the Library itself upon a plane with the building which it occupies.

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The Liberty of God's Children[1]

By Lyman Abbott

"The liberty of the glory of the children of God."—Rom. viii., 21, Revised Version.

IN speaking on these words I must take a few moments for what I am afraid you will regard as a somewhat academic definition. I shall make this definition as brief as possible, because I am quite as desirous as you can be to get away from the philosophical to the practical and spiritual.

Law is the expression of the will of a superior who has power, or is supposed to have power, to enforce that will on others. If he has no such authority, his will is not law. The doctor visiting a sick child says: "You have been working too hard and sleeping too little. You ought to go to bed every night at nine o'clock." That is advice, but not law. Then the father says: "My child, you heard what the doctor says; and you must go to bed every night at nine o clock." That is not advice, that is law. The father is supposed to have authority to enforce it. When Governor Roosevelt says, Franchises ought to be taxed in this State, that is not law, it is counsel. But when the Legislature passes a statute levying such a tax, that is law, because the Legislature expresses the will of the State, and the State has authority, or is supposed to have authority, to levy such a tax. But if the Court of Appeals should decide that by passing such an act the Legislature overstepped its authority, then the statute would cease to be law, because it would have been decided that the Legislature had not power to levy such a tax. Thus you see there are two elements in law: the will of a superior, and the power or supposed power to enforce it on others.

I believe that law of every kind comes within that generic definition. The laws of nature are an expression of the Creator respecting the way in which he means the creation shall be carried on, and that expressed will of the Creator is enforced by him through forces which he has stored within nature, or by the force which he exercises himself in nature. The laws of light, of gravitation, of electricity, are all expressions of the will of the Creator respecting the material creation which he has made. The same definition applies to what we call the moral law. The difference between natural laws and moral laws is that physical things cannot violate the law, and moral laws can be violated by the free moral agents over whom the law acts. But by the moral laws the Creator has shown how he would have free moral agents act; and he has power, in the consequences that will come upon them from disobedience, to enforce the law in the one realm as truly as in the other.

Law is everywhere. Nothing is outside of law, for law is God, and God is law. Law is the expression of the Infinite and Eternal Presence. We never can escape law; science shows us that the law of gravitation binds the molecules of the smallest atom together, as well as the planets, and that the chemical laws in the remotest burning sun are the laws we employ in our laboratory. Law is universal; is absolute, uniform, never set aside; sometimes violated, but never overturned, destroyed, truly nullified.

What shall be your relation and mine to this law of the Superior which he has power to enforce? That is the question which I want you to consider with me this morning. There are three possible relations to that law, that is, to the will of our Superior. We may disregard it altogether and act as if it did not exist. We may disregard the laws of heat, and burn our fingers; we may disregard the laws of gravitation, tumble down, and be bruised. We may act as if there were no such thing as law. Or we may recognize the law, and live in subjection to it. We may say, Here is a master mind, a master will, which has power to enforce its decree, and since we cannot escape we will submit. Or we may, by obedience, use the laws for our own equipment in power.

This third relation is the one which I wish more fully to put before you. It is the attitude of mind of one who sees in the forces with which God has stored both the material and the moral realm, instruments

[1] Sermon preached at Vassar College, Sunday, March 11, 1900; reported for The Outlook by Miss Laura Winnington, and revised by the author.

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of power put into the hands of children, and in law the way in which those instruments of power can be used for their best advantage. The first attitude of mind is lawlessness; the second, subjection; the third is the attitude of mind of one who perceives more or less clearly the liberty of the glory of the children of God. This relation to law is clear in the physical realm. There are laws of nature, heat, light, electricity, gravitation. The savage knows nothing about them, ignores them, acts as though there were none; little by little learns them, one after another; submits to them; and so comes into what we call the idyllic state, in which there is no great advance, no great progress, no great civilization, but exemption from the penalties of absolute lawlessness.

But this is not the end. This is not civilization. There is something better than mere obedience, and that something better our modern life illustrates. We to-day are taking these great forces of nature, studying these laws, and, by our understanding of the laws, making the forces our servants. We are not under the laws. They are under us, because we understand them. The birds understand this. Have you ever seen a sea-gull, its wings outspread, resting on the bosom of the north wind, and have you not wished that you too had wings and could fly? The gull flies because he sufficiently understands the law of gravitation to be upheld by it. As a kite is held to the ground by a string, so the bird is held in the air by the law of gravitation. Cut the string and the kite falls; break the law and the bird would fall. He uses the law of gravitation, and by it soars above the earth. If he violated the law, he could not fly; if he merely was obedient to the law, he could not fly: like the duck, he would simply waddle. He uses the law, makes it his servant, and it aids him to fly above the earth to which it binds him. We are not content not to be burned by fire; we use its heat, convert it into force, and set that force to do our drudgery for us. We are not merely obedient to electricity and so escape its perils; we acquaint ourselves with it, catch and domesticate it, bring it to the earth, and use it to light our houses and run our trolley-cars. The whole process of material civilization is a process which inducts us into the glory of the liberty of the children of God, that is, the glory of the liberty of those who have in some measure the power of their Father to use the forces of the universe in the service of man, and make them subject to man's will.

This principle is equally clear as regards what we call the laws of health. The lawless person says, I do not care for the laws of health; I am going to do what I like. I am going to walk as much as I like one day, another not at all; I am going to sleep now six hours, now ten; I am going to dance in the hot, fetid atmosphere of a ball-room if I choose; I am going to eat what I like. That is lawlessness. The man in subjection to the laws says, I perceive the laws of health, and I suppose that I must obey them. I wish it were not so. I wish I could do as I like, but I dare not, for fear I shall make myself sick. The third man studies the laws of health, rejoices in them, endeavors to understand them, and by understanding them to use the bodily organs to build up the body and make it strong. When I was a boy, they did not know much about the laws of health. They had no gymnasiums, no laws of exercise. My teacher thought that a boy must be allowed to play because he was a boy, but the ideal boy would stay indoors and study all the time. We are wiser now. Pupils are required to go out for play, if they will not go of their own accord. We are learning that laws are not limitations; they are secrets of power. We are coming to understand that there are forces in the body whose secret we have not yet quite learned, and by observing them we will be able to build up the body and the brain, and come into the liberty of the glory of the children of God; by using the laws of health, not by being in subjection to them, certainly not by disregarding them.

This principle is equally true in the moral realm. The great moral laws are not restrictions, they are equipment in power; not a limitation of liberty, but an endowment in liberty. The great social laws recorded in the Ten Commandments, Thou shalt not kill; thou shalt not steal; thou shalt not commit adultery; thou shalt not bear false witness—what are they? Respect the rights of person, respect the rights of property, respect the rights of the household, respect the rights of repu-

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tation. These are the great principles of the social order. There are some persons who pay no regard to them. They care nothing for the laws of society. They belong to the criminal class. There is another class who observe the laws of society because they fear to disobey. They will not kill, but they squeeze their neighbor as one would squeeze an orange, and then throw the rind away. They will not rob a man, but they will pick his pocket in lawful ways. They live under the limitations of law, and as near the border line as they dare. But these social laws—respect for person, respect for property, respect for the home, respect for reputation—out of them grows a whole fabric of moral civilization. You write a letter to-night and drop it into the post-box, and, after going through all sorts of stranger hands, it will be delivered in San Francisco in six or eight days. Why? Because there is respect for property in the United States, which there is not in lands where a post-office is not possible. You draw your check on a bank; it will pass through a hundred hands, and one after another will pay the money. Why? Because we have built up a great credit system in the United States, and in all the great commercial nations where there is respect for property. There is not a country in the world, and never has been, that has had a banking system or a credit system, or even a post-office system, where first respect for property and respect for person has not been wrought into the heart of the common people. These laws are not mere laws for restraint; that is not their primary object. They are the secret of a great industrial and commercial power. They are equipments for the service of life.

All the great moral reforms rest upon this principle. Up to the year 1776 the European Powers used their colonies for what they could get out of them. England was using India to enrich herself. She was using her American colonies to enrich herself. Our fathers fought, not for the principle that government should rest on the consent of the governed, but for the principle that government should be for the benefit of the governed; and the success of the American Revolution brought about a change in England's colonial policy. She changed her whole aspect toward her colonies. For at least the last half-century she has been administering her colonies in the interest and for the benefit of the colonies themselves, and she has been growing rich by the process. Our forefathers believed in a great principle—government for the benefit of the governed. They declared their belief in it, and appealed to the moral judgment of mankind and the favor of Almighty God in its support; and mankind said, It is right; and the appeal to the sense of right wrought the reformation. This is why "one with God is a majority." The child can move a lever that will set an engine to do work which a thousand horse-power could not do. A single moral reformer, with a clear vision of the truth and a deep faith in the dormant truth in the hearts of men, will move a spiritual lever and accomplish work which a thousand angel-power could not do. The power is there, and when we understand the laws we set the power at work. This is one of the secrets of the power of Christianity in the primitive ages. There was a great body of men, slaves, serfs, freedmen, peasants, villeins, herded like beasts. Christianity came to them with this message: "You are children of God, immortal beings; rise up, be men, live as children of God." The appeal awoke within them that which was dormant before. Christianity was the awakening from sleep of a world which answered to the touch of a divine hand.

This principle, true in the natural realm, true in the moral realm, is true in the intellectual realm. There are certain great questions which confront all thoughtful men and women. Are we living in a world of chance, or is there a Governor, a Lawgiver, a God, in this world? If there be a God, has he ever spoken, or is he a silent God, and we dumb? Is there any revelation of God in the hearts of his children? Has he ever spoken to the less sensitive souls through the experience of inspired prophets and teachers? In the life of Christ is there any revelation of God otherwise veiled and unknown? Did anything important to the life of the world occur when Jesus was born at Bethlehem? or was the manger like innumerable other cradles of the children of the poor? Did anything important to the life of the world occur at Calvary? or was the Crucified

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only one more martyr, a victim to the pride, the ambitions, and the passions of mankind? Is there any forgiveness of sins? any truth, any reality, in the invitation, Lift up the hands which hang down, and the feeble knees? Or must the broken arm be always limp, and the lame knee always stiff, and the violator of divine law carry always with him the penalty of God's violated law?

These are as stupendous questions as any man can ask. How shall we treat them? In the first place, we may pass them by; we may say, We do not care; truth is what we think it to be. Many people think free thinking to be the right to think anything they please. You can think what you will as you can do what you will. You can play with fire and burn your fingers. So you can think lawlessly, and never reach a conclusion by your thinking. You can violate law in the physical realm, and you can violate law in the intellectual realm. Lawless thinking is not free thinking; it is free not-thinking. The man who says, I am not going to puzzle myself about the question whether God exists, or Christ is divine, or the Bible is inspired, is not a thinker at all. It is a misuse of terms to call such a man a free thinker; he is a free no-thinker. Thinking is pursuing a question until an answer is reached; and that pseudo-liberalism that looks with scoffing and scorn on creeds is no thinking at all. It is lawlessness in the intellectual world.

The second attitude toward these questions is that of the man who says, You may think as much as you please about these things, but you cannot know anything about them. No one knows anything about them; no one ever can know anything about them. That is agnosticism. And akin to this is the third, the attitude of mind of him who says, There is an intellectual clique who can think, and they did most of their thinking in the seventeenth century; what they thought I will accept. That is dogmatism; dogmatism and agnosticism are close akin. One says, No one can know; the other says, Only an elect few can know.

The fourth attitude of mind is that which I am trying to put before you this morning. God has given to all his children power to deal with the problems of life and eternity. "Quench not the spirit. Despise not prophesyings. Prove all things. Hold fast to that which is good." That is the Magna Charta of intellectual and spiritual liberty. You have a spiritual nature, a power of faith, a power of dealing with the invisible. Do not quench it. Do not let any one else quench it. Keep it alive. There are prophets and poets who possessed this in large measure. Do not despise them. Take the opinions of scientific men, of rationalistic men, of practical men, of men who possess what I will call power of out-sight. But take also the witness of poets, of prophets, of intuitionalists, of men of insight. Ask what Darwin has to tell you, but do not forget to ask what Browning has to tell you. Ask what Herbert Spencer has to tell you, but do not forget to ask what Tennyson has to tell you. These men also have their testimony; they have been caught up into the eternal, and reflect something from the eternal in their prophesyings. Do not forget these men. Do not despise the men of vision. But do not take without question all they say. Test their testimony; prove all things. How? Do you find in their thoughts that which makes you stronger, that which lifts you up and makes you more true, more worthy, more able to live a life that should be lived? Accept it; hold fast to it; for it is beneficent. Hold fast that which is good.

It is true also that the laws of the spiritual life are not limitations, but instruments of power. There are a great many people who believe that in the spiritual realm law is a hindrance to be endured, not a strength to be employed. They imagine that they ought to read a chapter in the Bible every day; that they ought to pray so much every morning and so much every night; that they ought to go to church as a duty which they pay to their God; that they ought to keep the Sunday—but the less of it they can keep and obey the law, the better they are satisfied. Sunday is the Lord's day; weekdays are men's days. They must not rob the Lord of his day, but all they can get for themselves is gain. No! a thousand times no! Church and Sunday and Bible are not limitations on our liberty; they are endowments, equipments, bestowments, enlargements of power.

The Bible is a library. What is a library? I remember, when I was a young

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minister in New York, my uncle was moving from his house, and put at my disposal his library of three or four thousand volumes. I had at my church a library room with rows of empty shelves and no books to put in them, and I welcomed the books with great gratification. When they were piled up on the floor, and I was arranging them on the shelves, and thinking what an addition to my life these books were going to be, the sexton opened the door, looked in, drew a long sigh, and said: "Well! I am glad I haven't got to read all those books!" I think that a great many good people have this idea of the Bible. I have got to read the Bible—a chapter a day. As soon as I get through the morning reading, I shall be free from that duty for that day: that is their attitude.

What is a library? A library is made up of the best thoughts of the best thinkers of the world's history. In a library Plato will talk to you of philosophy, Dante of the spiritual world, Homer of ancient Greece, Thackeray of London, Scott of the world of romance and chivalry, Browning or Tennyson of the world that no man ever sees. Each will talk when you want him to talk, and be silent when you want him to be silent. The Bible is a library of the best thought of the Hebrew nation. In my sorrows I ask Jeremiah to talk to me; discouraged, I ask Isaiah to repeat to me again the message of comfort that he brought to Israel of old; I have sinned, and I ask that unknown writer of the Fifty-first Psalm, who had gone down into the valley of death, to tell me his experience of penitence and forgiveness; I am in temptation, fighting with Apollyon in the valley of humiliation, and I turn to Paul in my struggle, and he gives me strength to win the victory; for he takes me up out of that valley of despair into the hilltop where the birds are singing and the sun is shining, into the atmosphere of the liberty of the glory of the sons of God. These are men who have lived with God, and through them God may talk to me. This it is to read the Bible.

What is prayer? Is it something that I owe to God? Perhaps. But the great and fundamental fact is this: I can go to the All-Father and he will hear me, and I can talk to him, and he will reply to me. If this is true, is it not a great truth? The Creator of the universe, the upbuilder and the destroyer of nations, the guider of each individual destiny—I can talk to him, and he will talk to me. Is this limitation, or is it equipment of power?

What is Sunday? It is pre-eminently man's day. Christ says so: "The Sabbath was made for man," he says. I am sorry for the man who, when Sunday morning comes, Sunday which God has set apart for rest and recuperation, saying to men, Now you may leave the turmoil and strife of life, and have this day for spiritual upbuilding and the noblest things in life—I am sorry for the man who on such a day has nothing better to do than read the Sunday newspaper. Years ago I paid a visit to the mining regions of Pennsylvania at the time of a threatened strike. I said to one of the miners, "Why don't you go out West and take a farm and work there, and be independent?" He replied: "We don't want to work out-of-doors. We want to work down in the mines, where it is nice and dark, and the sun doesn't shine, and it isn't hot, and when it rains we are dry." When I see the man to whom God has said, You may have one day on the hill-top, where the birds are singing and the sun is shining and the heavens are full of the liberty of the glory of the sons of God—when I see him sit down and read the Sunday paper, full of the news of the factory and the market and the turmoil and strife of politics, I think, "There is another miner who doesn't care to live out-of-doors."

I have taken a much larger field than I can put in one sermon; to cover it I should have to preach four or five sermons on this topic. I am not going to do that; but I want to leave this one thought with you—that the laws of God are not limitations. They are not bonds; they are equipments, they are endowments. The Almighty puts at our disposal the spiritual forces, the moral forces, the physical forces, saying, "When you understand how to use them, you will be sons of God, you can control them as I control them, and rule by means of them as I do." This is what Christ means when he says, "I have come that they might have life, and that they might have it more abundantly." This is

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what he means when he says, "Ye shall receive power after that the Holy Ghost is come upon you." This is the liberty of the glory of the children of God. Lawlessness is not liberty; subjection is not liberty; taking the great forces of God himself, understanding how he uses them, and then using them as he does—for divine ends—that is the liberty of the glory of the children of God.

The Bacon-Shakespeare Question[1]

SHAKESPEARE died in 1616, and in 1856, almost two hundred and fifty years later, Miss Delia Bacon, in an article in "Putnam's Magazine," advanced the theory that Lord Bacon was the author of the plays which had borne Shakespeare's name. Ten years later, Judge Nathaniel Holmes published an elaborate argument in two volumes in behalf of the Baconian position. Since that time nearly three hundred volumes have been published on the general subject, most of them, we regret to say, from American sources. The arguments for the Bacon authorship of the Shakespearean plays have been based, as a rule, on two general grounds: First, Shakespeare's lack of education—a lack which, in the judgment of these critics, would have made it impossible for him to show the knowledge of foreign languages, law, medicine, history, natural philosophy, and nature which are so conspicuous in the Shakespearean plays; and, secondly, the similarities in thought between Bacon's essays and the plays. To this discussion Judge Allen's "Notes on the Bacon-Shakespeare Question" is not only a contribution of the very highest value, but there is good reason to believe that it is decisive; it really leaves no rational ground on which the advocates of the Baconian theory can rest their case. It is a conclusive demonstration that the Shakespearean plays were not written by Bacon; and it probably marks the end of one of the most irrational and fantastical speculations in the whole history of literature. So far as we remember, no man or woman of genuine literary feeling or literary insight has ever taken the Baconian position; its advocates have often been men and women of ability, but they have been, as a rule, conspicuously lacking in the literary sense. To one possessing the literary sense a comparison of the poetry of Shakespeare with the verse of Bacon, or the prose of Shakespeare with the prose of Bacon, would have settled the question: Bacon could have written neither Shakespeare's verse nor his prose.

Judge Allen traverses the whole field with the utmost lucidity, orderliness, and sanity. He declares at the outset that, as the result of investigation and study during the last few years, a greater mass of detail in regard to Shakespeare has been collected than is accessible in the case of any other contemporary professional writer. Instead of being entirely untrained, he had the advantage of an excellent education, of its kind, in the Stratford Grammar School; when he went to London, he had many opportunities of learning French and Italian, and the probability is that he did learn them, since he not only shows a knowledge of French, but is able to play with it. It was always an absurd assumption that a man of Shakespeare's gifts could not get an education without going to the university. When the facts are closely examined and the historical conditions are thoroughly before the imagination, there is nothing remarkable in the Shakespearean authorship of the plays which bear his name; his educational opportunities were quite equal to the demands of his work, great as those demands were: the only mystery about him is that which hangs about every man of genius.

Much has been made of the fact that he spelled his name in several different ways; and, with entire indifference to historical conditions and social habits in Shakespeare's day, it has been inferred that he was therefore an ignorant man. Judge Allen shows that Bacon once spelled his name Bakon; that Sir Walter Raleigh used five different spellings; that Sidney, Spenser, Johnson, Dekker, Drayton, Kid, and many other men of equal prominence spelled their names, or had their names spelled for them, in different ways. Much stress has also been laid upon the fact

[1] *Notes on the Bacon-Shakespeare Question.* By Charles Allen. Houghton, Mifflin & Co., Boston.

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that Shakespeare's chirography was bad; it now appears that handwriting generally in Shakespeare's time was obscure and difficult to decipher; and the idea that bad handwriting proves illiteracy would be, in any age, too absurd to be seriously taken into account.

The advocates of the Baconian theory have placed great reliance on the unusual knowledge of law shown in the Shakespearean plays, and many collections of the legal terms and allusions which appear in the plays have been made. These are very considerable, and indicate, from the standpoint of a layman of to-day, an extraordinary knowledge of legal phrases. To meet this theory it has sometimes been urged that Shakespeare studied law, and was for a time an attorney's clerk; but Judge Allen shows that any such inference is unnecessary. Shakespeare was an active man of affairs, in the habit of making leases, indentures, bringing actions for debt, and buying and selling property; his father was often engaged in litigation, and Shakespeare was not averse to the same experience. Judge Allen brings out the fact that such a passage as the famous one in the gravedigger's scene in Hamlet is really a *tour de force*, and shows that the writer has studied up legal terms for the occasion. He quotes many passages from Shakespeare's contemporaries which make it clear that men like Chapman, Johnson, Dekker, and even Spenser used law terms with as much freedom as did Shakespeare. The use of legal phrases appears in nearly all the dramatic literature of the time; and Judge Allen declares that the knowledge of such terms was very much more general in Shakespeare's time than it has been at any later period. The whole ground is covered at great length with many pages of quotations, and absolutely disposes of this aspect of the Baconian argument. Moreover, Judge Allen shows that Shakespeare's knowledge of law was very imperfect, and that in several of the plays, including "The Merchant of Venice," "All's Well that Ends Well," "Measure for Measure," and "Cymbeline," the action rests partly on bad law, and that throughout the plays legal phrases are often inexactly used and sometimes erroneously used. Shakespeare's use of legal terms, in a word, was not more copious or profound than that of other non-legal writers of his time; most of the legal terms and allusions can be paralleled in other writings of the same period; they were borrowed from the same sources, are often inaccurate, and could not have had the authority of a great lawyer behind them.

Shakespeare's alleged indifference to the ultimate fate of his plays has wholly lost its force since it has been brought out that he was primarily a writer for the stage and not for the press; that his plays were sold to the theaters, and that their value to the theaters depended largely upon their exclusive ownership by the theaters, and that the publication of many of them was made possible only by literary theft.

Approaching the question from the side of Bacon's conditions and fitness for the work, Judge Allen shows that Bacon was scrupulously careful of his work; that he was largely unfamiliar with English poetry, with which the plays show an extended and intimate familiarity; that his own verse is wholly lacking in quality, originality, grace, and ease; that he was not regarded as a poet in his own time, and that his name appears in but one list of contemporary poets; that, on the other hand, Shakespeare was believed by all his contemporaries to have written the poems and plays which bear his name; that their style is so divergent from anything in prose or verse from the hand of Bacon that by no possibility could the two sets of work come from the same hand; that the plays show the most intimate knowledge of Warwickshire flowers, country and names, fruits and local observances; that they are full of names which belong especially to Warwickshire, and of local and trade terms and provincialisms which were characteristic of that section.

They show, moreover, what Bacon probably did not possess, an intimate knowledge with rural life and the customs of the lower classes. There is not a trace in Bacon's writings anywhere of acquaintance with common people, loafers about taverns, the odd characters, the buffoons, and the clowns which are found in so many of the plays, and whose characteristics are often brought out with Shakespeare's highest skill. Shakespeare knew the country thoroughly: its habits, customs, festivals, holidays, games; its slang,

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profanity, even its obscenity. He knew all about sheep-shearing, the raising of cattle, care of horses, fairs, ale-houses, and was perfectly familiar with country sports of every sort. In all these respects he shows the knowledge which a boy brought up in the country would have gained. His knowledge of the songs, ballads, and plays of his time and of earlier times was particularly intimate. It was a knowledge which prompted him to draw freely upon this flowing source of English poetry; and, studied from this point of view, the plays show the most easy and full acquaintance with current literature of this kind: an acquaintance with which Bacon nowhere betrays the slightest evidence. Moreover, the anachronisms in Shakespeare, both geographical and historical, are such as Bacon could hardly have been guilty of under any circumstances. Judge Allen rightly emphasizes the extraordinary acquaintance with theatrical matters and with the practical affairs of the stage which the plays everywhere show, and which Bacon could not have possessed. The writer of the plays speaks everywhere from inside knowledge, with the easy touch and the full and overflowing reference of the man whose writing is done against the background of his occupation, association, and life. Finally comes the flood of contemporary opinions of Shakespeare, which usually take the form of eulogies. These opinions, of themselves, are absolutely conclusive in regard to the authorship of the Shakespearean plays. If those plays were written by Bacon, there was a silent conspiracy which is without a parallel in the history of the world; a conspiracy which involved Bacon, Shakespeare, the Earls of Essex and Pembroke, a large group of the foremost actors of the time, the Earl of Southampton, Ben Jonson, Sir Tobie Matthew, Queen Elizabeth, and many other persons. Judge Allen has rendered Shakespearean scholarship a real service. His book is interesting as a contribution to the knowledge of Shakespeare; it is also, it should be added, invaluable as finally disposing of a speculation as forced and groundless as any in the whole history of literature.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Arden Massiter. By Dr. William Barry. The Century Co., New York. 5×7½ in. 388 pages. $1.50.

This book is appropriately bound in red. The legend on the cover, "Sangue lava sangue" (Blood washes away blood), intimates to the reader before he has opened the volume that the story is likely to be gory. It is naturally so in a land where murder has a thousand eyes and a thousand weapons always ready, but it is no merely melodramatic tale. It is a strong story written in a spirited style, and its characters stand out clearly against their historico-politico-religious background. Its plot, though somewhat intricate, is extremely interesting; it chronicles the last days of a once great Italian house. To those who know Rome and its vicinity the book is doubly welcome, as the author's descriptions—especially of the remarkable atmospheric effects at morning and evening, marking a tempest or the tramontana-wind—are wonderfully sympathetic and exact. We only regret that he has seen fit to use so many Italian names throughout. His meaning would have been better expressed to most English readers by the use of "first floor" instead of "primo piano," of "palace" instead of "palazzo," of "peasant" instead of "contadino." On the other hand, however, he calls a famous church "St. Mary Major's" (a title which no one ever uses) instead of Santa Maria Maggiore, which is as commonly employed by foreigners as "Notre Dame" is for the Cathedral of Paris. The book recalls certain features of other Roman romances—of Mr. Crawford's "Roman Singer," of Miss Tinker's "Signor Monaldini's Niece," and especially of Mr. Henderson's "The Prelate." It even suggests a re-reading of that Roman romance worth all others put together, Hawthorne's "Marble Faun." Nevertheless, the author of "Arden Massiter" has seized some points in Roman life, and especially of the contrasts between the Papal party and the larger party representing "New Rome," not grasped by other authors. The case for the Roman Catholic Church, and also the unused social opportunities of that Church, are well stated. The whole book is a clever exposition of social conditions in Italy, especially of the revolutionary band known as the Camorra. Dr. Barry, who has long lived in Rome, knows intimately whereof

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he speaks; his book bears on every page the evidences of first-hand knowledge and experience. The chapter recounting a political uprising is undoubtedly based on his own observations of the entry in 1870 of Victor Emmanuel's troops through the Porta Pia, consummating the triumph of United Italy. The novel should be one of the popular successes of the season.

Browning Study Programmes. By Charlotte Porter and Helen A. Clarke. 4¾×7¼ in. 631 pages. $1.50. Also 2 vols., 3¾×6 in., uniform with Browning's Works, "Camberwell" Edition; per set, $1.50. Thomas Y. Crowell & Co., New York.

Presented in two forms: a single volume of more than six hundred pages, and two smaller volumes uniform with the Camberwell Edition, which bears the imprint of the same publishers. In this volume the editors of the Camberwell Edition, who are also the editors of "Poet Lore," have prepared a very extensive and minute guide to the study of Browning's works, dealing with such general divisions as Poems of Adventure and Heroism, Folk Poems, Phases of Romantic Love, Love Lyrics, Art and Artists, Music and Musicians, with a series of single poems like "Paracelsus" and "Sordello," with autobiographical poems, and with studies of national character. This volume fills a place which no book has yet occupied, although the field has been very thoroughly tilled and Browning literature of considerable magnitude has been produced. In no other book has there been presented so thorough a study of Browning, with so many hints for the student and so many suggestions in the way of questions.

Chronic Loafer, The. By Nelson Lloyd. J. F. Taylor & Co., New York. 5×9 in. 254 pages. $1.25.

The basic principles of "The Chronic Loafer" may be summarized in his own words: "Travel comf'table th'oo this world. Travel slow, but allus keep movin'. Don't live too fast—don't live too slow—live mejum." And again: "A little joshin' now an' then is relished by the wisest men—that is, ef they hain't the fellys what's bein' joshed." The scene of these stories is somewhere in Pennsylvania, and the local color is strong and real. The odd village characters who meet and loaf about the store are varied in type, and their talk is distinctly humorous, while the stories they tell have something of the point and dry force found in those told by the late lamented David Harum. If we are not mistaken, this book indicates the introduction to the public of a new American humorist.

Coming Democracy, The. By Orlando J. Smith. The Brandur Co., New York. 4¾×7¼ in. 162 pages. $1.

A clear, compact, and vigorous statement of a way in which our people may lessen the domination of corrupt political machines and make our democracy more of a reality. The author merely assumes that the public desires the public welfare and the service of faithful public officials, and he shows how, by means of a simple ballot, elections might reflect the real opinion of the public respecting both the measures and the men to be voted upon. The ballot proposed is similar to that recommended in this journal by Mr. F. M. Brooks and other advocates of direct primaries. Mr. Smith, by crediting to each party all the votes cast for any of its members and giving the offices to those members of the successful party who stand at the head of its poll, would make a single election determine the men as well as the party to be placed in power. The volume deserves the attention of reformers. The success already achieved by direct legislation in breaking down party despotism in Switzerland, and the success already achieved by direct primaries in this country in lessening the power of the machine, prove that the remedy here proposed is not visionary.

Condensed History of the Middle Ages. By Victor Duruy. Revised and Edited by Edwin A. Grosvenor. Thomas Y. Crowell & Co., New York. 5×7½ in. 119 pages. 75c.

Condensed History of Modern Times. By Victor Duruy. Revised and Edited by Edwin A. Grosvenor. Thomas Y. Crowell & Co., New York. 5×7½ in. 274 pages. $1.

We have before this spoken of the excellent condensed histories recently prepared by M. Duruy, edited and revised for American use by Professor Grosvenor. The first of the two volumes just issued, both of which form a part of Duruy's "Histoire Générale," deals with the history of the Middle Ages, beginning, of course, with the ruin of the Roman Empire and coming down to the capture of Constantinople by the Turks—almost an even thousand years. A hundred pages is, indeed, a brief space in which to cover the history of a thousand years, but it is the very brevity of M. Duruy's review that gives it value; and the single-page summary with which the survey of the Middle Ages closes is in itself a little masterpiece. The other volume covers modern history from 1453 to 1848. A little larger space is taken for this tremendous subject, but the treatment is the same; namely, succinctness of statement, omission of unimportant dates and details, and a philosophic perspective of bringing out into prominence that which is of permanent significance. The two books will make a valuable addition to any library of history.

Confessions of an English Opium-Eater. By Thomas De Quincey. Edited by Arthur Beatty, Ph.D. The Macmillan Co., New York. 4¼×5½ in. 211 pages. 25c.

The text for this new volume in Macmillan's English Pocket Series is reprinted from that which appeared in the "London Magazine," retaining all the peculiarities of spelling and pronunciation, except in cases of evident error, while the notes present all of De Quincey's notes, with the exception of a few which are unimportant. The editor's notes explain the allusions in the text, and indicate parallel passages in earlier and later writers.

Dante. By Edmund G. Gardner, M.A. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 159 pages. 40c.

Greek Drama, The. By Lionel D. Barnett, (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 114 pages, 40c.

The two latest additions to the Temple Primers, the first by Mr. Edmund G. Gardner, presenting the facts in Dante's life, with an

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account of his minor works, his Latin works, and the Divina Commedia; the second by Lionel D. Barnett, dealing with the Greek drama and tracing the rise of that drama from the Dionysiac shows and the Satyr plays to the full elaboration of the drama's literary form at the hands of the great Athenian writers.

Diplomatic Relations of the United States and Spanish America. By John H. Latané, Ph.D. (The Albert Shaw Lectures on Diplomatic History, 1899.) The Johns Hopkins Press, Baltimore. 5×7¾ in. 294 pages. $1.50.

As is evident in taking a survey of the century's events, our recent Spanish war was only one incident of a long chain of events which have to do with Spanish-America. Dr. Latané's account of these relations forms a convenient epitome, especially of South American colonial history. In no work with which we are acquainted are the reasons more clearly stated for the rebellion of the American colonies of Spain. A special value of this book is the interesting account of the use of the Monroe Doctrine, and of its present status. A chapter is devoted to the discussion of Cuban affairs up to the year 1898. The book will also be a valuable one for consultation in reference to the proposed Isthmian Canal, as the diplomatic history leading up to this enterprise is essential to a proper understanding of the present condition of affairs.

Discoverers and Explorers. By Edward R. Shaw. (Illustrated.) American Book Co., New York. 5×7¼ in. 120 pages. 35c.

Discovery of a Lost Trail. By Charles B. Newcomb. Lee & Shepard, Boston. 5¼×7¾ in. 282 pages. $1.50.

This new book by the author of "All's Right with the World" is defined as a "fresh touch upon the strings of the harp of life." Mr. Newcomb is a student of the new philosophy, and is thoroughly imbued with the conviction of the power of right thinking and the necessity for man to identify himself with what is highest in his being. The chapters on "Will," "Patience," and "Thought Tonics" are full of helpful suggestions.

Ethics and Religion. Essays by Sir John Seeley, Dr. Felix Adler, Dr. Stanton Coit, Prof. J. H. Muirhead, and Others. Edited by the Society of Ethical Propagandists. The Macmillan Co., New York. 4¾×7½ in. 324 pages. $1.50.

This collection of nine essays by nine of the principal ethical writers of our time takes its title from the first, by the late Professor Sir J. R. Seeley, author of "Ecce Homo." In it he remarks: "It is a pity that in a Christian country it should be necessary to found ethical societies at all." He does not doubt it to be necessary; neither do we. What he says of his own people, "Never surely was the English mind so confused, so wanting in fixed moral principles," may be exaggerated, but we fear there is too much truth in it, not only as to his people, but as to ours. The function of an Ethical Society, says Dr. Bernard Bosanquet, is to spread moral ideas, not ideas about morality—two conceptions which he regards it as very dangerous to confuse. "A moral idea is an idea of a particular good thing to be done;" but a theory as to why one should do the good thing is merely an idea about morality. The undermining of the theory, as held in some creed, may imperil the purpose to do the good thing. Hence the moral laxity to one feature of which Sir John Seeley thus refers: "An ethical view of politics is at present a sort of Utopia." A chief purpose of the editors of these essays, written some years ago, is to emphasize and give currency to the distinction above quoted from Dr. Bosanquet, and insisted on by Dr. Adler and others of the company. We strongly commend the volume to all who would justly appreciate the basis and aim of the Ethical Societies. It is quite erroneous to regard them as coteries of free-thinkers or agnostics; many earnest theists are also in their membership. They disclaim antagonism to the churches; some of them in this volume recognize the Church itself as essentially an ethical society. They differ from the Church in limiting themselves to spreading moral ideas, and excluding consideration of the ideas about morality which the Church insists on in demanding certain theories as to why one should be good. In other words, their basis of union is ethical and practical: one may hold what theory suits him; but no theory is a bar to fellowship in the worship and promotion of righteousness. But though the Ethical Societies have sprung up outside of the churches, they are allied, at least in a common interest, with them, and each has much to learn of the other until those whom nothing ought to separate can see their way to come together.

Ethnology. By Dr. Michael Haberlandt. Translated from the German by J. H. Loewe. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 169 pages. 40c.

A concise description of the life of the various families of mankind, and its development from the lowest grade upward. Reckoning six-sevenths of the earth's inhabitants as civilized, the author is most engaged with the uncivilized, the factors of development, and the progress of culture. He notes that the evolution of clothing has been for the sake of comfort or ornament rather than modesty, and that "eternal factors" in human existence are the root of religion.

First Book Home Geography. By Ralph S. Tarr, B.S., F.G.S.A., and Frank M. McMurry, Ph.D. (Illustrated.) The Macmillan Co., New York. 5×7 in. 279 pages. 60c.

Grammar of Science. By Karl Pearson, M.A., F.R.S. (Second Edition, Revised and Enlarged.) The Macmillan Co., New York. 5¼×8¾ in. 548 pages. $2.50.

The first edition of this work, calling into question the current definitions of physical concepts, and some opinions of the most highly reputed physicists, was well received by scientific men. The author, in this revised and enlarged edition, finds the need still urgent of remodeling the statements of fundamental mechanical principles in the elementary text-books of physics and dynamics, and of giving currency to sounder scientific conceptions. He sees evidence, however, that "a sound idealism is surely replacing . . . the crude materialism of the older physicists." But what Mr. Pearson means by "idealism" is quite other

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than what it signifies to some metaphysicians, as appears from his remark that "whatever by its nature lies beyond sense-impression, beyond the sphere of perception, can neither exist in space nor happen in time"—space and time being to him no realities of an external world, but simply the modes in which the mind perceives things apart from each other. It would follow from this that there is nowhere any life existing except as embodied in perceptible form; which we do not at all agree to. Despite failures thus far to exhibit spontaneous generation, Mr. Pearson anticipates that it will yet be demonstrated. Another great hope which he entertains is that matter will be proved to be simply "non-matter [*i.e.*, ether] in motion." We have found an intellectual gymnastic and valuable suggestions in these acute and elaborate discussions, the adequate criticism of which we must leave to scientists.

Grip of Honor, The. By Cyrus Townsend Brady. Charles Scribner's Sons, New York. 4¾×7½ in. 246 pages. $1.50.

Archdeacon Brady's "For Love of Country" and "For the Freedom of the Sea" have been praised in these columns because they had real patriotism, stirring narrative, and a fresh and fine sea breeze. The present story, although it does not seem to us the equal of its predecessors, is still a lively tale, dealing in about equal quantities with war and love. The subject is that treated in so different a way in one part of "Richard Carvel," namely, Paul Jones and his heroic sea-fights.

Henry Esmond. By William Makepeace Thackeray. (Illustrated.) Houghton, Mifflin & Co., Boston. (The Riverside Literature Series.) 4¾×7½ in. 491 pages. 75c.

The latest addition to the Riverside Literature Series presents one of the masterpieces of English fiction, with introduction and notes, and with illustrations by Du Maurier and others.

Household of the Lafayettes, The. By Edith Sichel. The Macmillan Co., New York. 5½×8¼ in. 356 pages. $2.

It is a pleasure to welcome a second edition of this entertainingly anecdotal book, not only a story of a household distinguished beyond most households, but also an exact and vivid description of Paris society before and during the Revolutionary period. Miss Sichel possesses a vivacious, graphic, and unstilted style; she understands how to give us only the most picturesque and interesting features, omitting what has been already said in other books; above all, her judgments are wonderfully balanced.

Jesus, the Carpenter of Nazareth. By Robert Bird. (Illustrated.) Thomas Nelson & Sons, New York. 6½×8½ in. 612 pages. $2.

We have several times briefly commended this book, now brought out in a finely illustrated edition. In form it is a series of short, realistic sketches; in spirit it reflects the beauty of a divinely human life; in design it is for mothers to read to their children, and children to read later on by themselves; in authorship the "thou" for "you" marks it as one of the good works of the Society of Friends. We notice that it puts the date of the Crucifixion five years later than most recent writers.

Lessons of the War. Being Comments from Week to Week Until the Relief of Ladysmith. By Spenser Wilkinson. The J. B. Lippincott Co., Philadelphia. 4¾×7½ in. 204 pages. $1.25.

Many of our readers will know that these chapters on the Boer war first appeared as weekly reviews of the situation in a London newspaper. Mr. Wilkinson, from the beginning of the Boer war, wrote daily introductions to the cable despatches for one of the morning papers, and a weekly review of the progress of the war in the "London Letter;" the latter articles are thus included. They are remarkable because, as one writer has stated, Mr. Wilkinson "pretty nearly always contradicted the official bulletins, and in nine cases out of ten it turned out that he was right and that the War Office was wrong." Here, then, we have a military expert whose predictions have been tested by events. They were shrewdly acute and informed by full technical knowledge, and, what is more important, by sound common sense. The latter element, we think, is what made the predictions and interpretations of battles and movements so accurate in forecast. Naturally, one does not look to this book for political or ethical considerations. It is a book essentially for the student of military history, and as such it may rightly be described by the much-abused word "unique."

Memoir of Hayward Augustus Harvey. By his Sons. (Illustrated.) Published by Thomas W. Harvey, M.D., 463 Main St., Orange, N. J. 5½×8 in.

The process of "Harveyizing" has produced such marvelous results in increasing the resistance of armor-plate to penetrative strains that a sketch of the discoverer of this process is of much interest to inventors, scientists, and indeed to all who care to know about the latest modes of naval defense. Such a sketch we find in the admirable memoir of Hayward Augustus Harvey just published. While the story of Mr. Harvey's life is indeed the history of a generation of progress in the mechanic arts, it is in connection with the Harvey process of hardening armor-plate that his name is chiefly known. Mr. Harvey boldly suggested it, and successfully practiced it long after experienced steel-workers continued to manifest disbelief in its practicability. Armor-makers everywhere now pay tribute to some one of the Harvey companies, and, besides the United States, ten European, three South American, and two Asiatic nations have ships protected with Harveyed armor, England leading with no less than twenty-two battle-ships and forty-five cruisers.

Mrs. Cliff's Yacht, and **The Adventures of Captain Horn.** By Frank R. Stockton. (Shenandoah Edition, Vols. IX. and X.) Charles Scribner's Sons, New York. 5½×8¼ in. Sold by subscription.

Volumes IX. and X. of the new edition of the novels and stories of Frank R. Stockton contain two of the longer works of this unique humorist.

Parsonage Porch, The. By Bradley Gilman. Little, Brown & Co., Boston. 4½×7 in. 250 pages. $1.

These stories have been told from time to

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time in various journals, and deserve to be twice told, as in their present book form. Conceived in the various moods, grave or mirthful, in which a pastor may look out upon the world from his porch, they reveal the nobler springs of conduct and reinforce the nobler purposes of life.

Pastor's Helper, The. By Rev. N. T. Whittaker, D.D. Lee & Shepard, Boston. 4×6½ in. 115 pages. $1.

A remarkably complete manual, unique in its comprehensive adaptation, of convenient size, and tastefully printed.

Roman History. By Dr. Julius Koch. Translated by Lionel D. Barnett, M.A. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 160 pages. 40c.

This is the best primer of Roman history that we have seen. So condensed that the story from the founding of the city to the fall of the Western Empire is told in one hundred and sixty pages, it carries along the interpretation of events in that connection of causes and effects which is essential to a fruitful study.

Rural Wealth and Welfare. By George T. Fairchild, LL.D. (The Rural Science Series. Edited by L. H. Bailey.) The Macmillan Co., New York. 4½×7 in. 381 pages. $1.25.

A disappointingly feeble book. It contains a few instructive charts, but its discussion of the economic problems pressing upon the farmers might easily have been written by a commonplace city editor wholly out of sympathy with the economic ideas of the mass of farmers. Yet the author was formerly President of the State Agricultural College of Kansas.

Salons Colonial and Republican. By Anne Hollingsworth Wharton. (Illustrated.) The J. B. Lippincott Co., Philadelphia. 5×8¼ in. 286 pages. $3.

This is not merely a record of social history; it is an artistically colored series of pictures of Colonial life, with that which is characteristic and picturesque thrown well into the foreground. In these days of all kinds of societies of the descendants of Colonial ancestors, this book cannot fail to interest from its subject-matter, and it decidedly pleases by the grace of its manner. The volume includes numerous authentic portraits, many from miniatures and famous paintings, including an altogether delightful frontispiece printed in colors. The author defends (although that really was not needed) the title by saying: "The word 'salon' has been used to designate the Republican drawing-rooms here described, because no other term so fitly represents social circles presided over by cultivated women as that which was first applied to the brilliant coteries gathered together by the famous French women of the seventeenth century, who knew so well how to combine intellectual ability with womanly grace and charm."

Slavery and Four Years of War. By Joseph Warren Keifer. (Illustrated.) G. P. Putnam's Sons, New York. 2 vols. 6×9 in. $6.

This volume has not the learning or the insight to make it valuable as a history, nor yet the literary power or personal charm to make it valuable as an autobiography. Its chief interest will be to the officers and men who served with General Keifer in the Civil War.

Southern Hearts. By Florence Hull Winterburn. The F. M. Lupton Publishing Co., New York. 4¾×7¼ in. 406 pages. $1.25.

It is a pity that such hearts should exist in the South, or anywhere else, as those of these tales. Nor does any striking literary merit mark the telling of the tales.

State and the Church, The. By William Prall, Ph.D., LL.B., Hon. S.T.D. Thomas Whittaker, New York. 4¾×7¼ in. 260 pages. $1.25.

In these six lectures before the University of Michigan Dr. Prall covers a vast field in a succinct and lucid treatment of his theme. The causes of the decay of Hebrew, Greek, and Roman society are reviewed, and the points of difference between the ancient and the modern State made clear. The elemental factors of the modern State he finds in Greek philosophy, Roman law, German ideals of personal values and liberty, and Christian forces. The American principle of the mutual independence and friendliness of Church and State he pronounces identical with the Apostolic principle of the first century, and looks to it as the remedy for present discords in France and England. Dr. Prall regards the Church as "the great upholder" of democracy, but insists from first to last that not the individual but the family is the basis and unit of society. Marriage he calls "the best and truest touchstone of civilization," yet finds that more deterioration of marriage has been wrought in the past century than in all before it, and attributes to this cause the present "low state of public spirit in our country." In this the League for the Protection of the Family will largely agree with him. But it is not so clear to us as to him that the civil contract theory of marriage is responsible for this, since our courts rarely annul any other kind of civil contracts; nor does it seem to us that Dr. Prall's quasi-sacramental theory of marriage is the plaster that covers the sore. In dealing with existing political conditions Dr. Prall is optimistic. He observes but does not regret the decline of representative government. He sees promise in the increasing ability of the people to consult and co-operate, the decline of party spirit and prejudice, and the growth of Christian forces. Though a thorough churchman, he approves the diversity in unity which is realized in a sisterhood of churches rather than a universal church. But in denying that the Constitution intended all religions to be tolerated, as well as the various forms of Christianity, he takes indefensible ground. These lectures make for good citizenship, both intelligent and religious. Their fairly popular treatment of a theme in which history and philosophy largely bulk incites the average serious reader.

Story of Moscow, The. By Wirt Gerrare. (Illustrated.) The Macmillan Co., New York. (Mediæval Towns.) 4¼×6¾ in. 315 pages. $1.50.

Whether regarded as practical and exquisite specimens of book-making, or of particularly informative text concerning such visitable places as Perugia and Toledo, for instance, "Mediæval Towns" is a delightful series. Its latest addition is "Moscow." The Muscovite capital has a charm uniquely its own, since, as no other city, it typifies the union and

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the meeting-ground of Asia and Europe. Many travelers have been content to regard it rather as a post-Peter-the-Great town than as one possessing five preceding centuries of history. Mr. Gerrare's account will serve to awaken greater interest in mediæval Moscow. We find one of his most interesting chapters in the one which in his preface he himself rather deprecates: the chapter comprising his account of Russian ecclesiasticism. It is well in place, at all events, in any description of "Holy Moscow," a symbol at once of that sturdy Russian faith which has resisted all aggression of other faiths, and of the upward, indomitable ethnic struggle of the Russian race. Mr. Gerrare's book will therefore serve to awaken greater interest, not only in Moscow, but in the Russian Empire, the Russian religion, and the Russian people.

Story of the Nineteenth Century, The. By Elbridge S. Brooks. (Illustrated.) The Lothrop Publishing Co., Boston. 5¾×8 in. 409 pages. $1.50.

We shall refer at length to this excellent summary in a later issue.

Tales for Christmas and Other Seasons. By François Coppée. Translated by Myrta Leonard Jones. Little, Brown & Co., Boston. 4½×7 in. 178 pages. $1.

The volume includes half a dozen charming short stories. The author does not seem to lose, with his now growing age, the delicacy of literary touch and charm of literary atmosphere which have made and still make his earlier stories so beloved by a multitude of readers.

Toomey, and Others. By Robert Shackleton. Charles Scribner's Sons, New York. 254 pages. $1.25.

Better stories of New York East Side life have never been written. Mr. Shackleton has the training of the New York journalist; he has the knowledge which only long acquaintance with the people portrayed could possibly give; and he has humor, sympathy, and imagination. The title-story tells of an inferior office-holder in the Custom-House who tries to "will his job" to a friend, and of the odd events which followed thereon. Other stories are perhaps less humorous or even more faithful as pictures of life; several deal with an old soldiers' post at Blackwell's Island; all have force and an individual method of treatment. We believe that Mr. Shackleton has a future as a short-story writer.

Topics on Greek and Roman History. For Use in Secondary Schools. By Arthur L. Goodrich. The Macmillan Co., New York. 5¼×7½ in. 98 pages. 60c.

Conformed to the recommendations of the highest authorities and the latest requirements of the colleges, this scheme of topical study, the fruit of the practical experience of a fitting-school, seems admirably adapted to its purpose of preparing for college entrance examinations. Its reference lists are ample enough to be available for those whose library resources are slender. We are glad to say that this excellent manual appears to be intended, not for mere "cramming," but for thorough study of its subjects.

Touchstone, The. By Mrs. Edith Wharton. Charles Scribner's Sons, New York. $1.25.

Mrs. Wharton's long-short story—for it hardly attains the dimensions of a long story—shows a distinct advance on the shorter tales contained in her earlier volume, "The Greater Inclination." She presents a very interesting and curious psychological study, pursues it with unfaltering directness, and solves the problem in the only way in which it could be solved with satisfaction to her readers. The story is distinctly able in its grasp and penetration; there are still traces of the influence of Mr. James, which it is to be hoped will disappear from Mrs. Wharton's work. Psychology is not fiction, and when Mr. James is imitated, it is the psychological rather than the artistic element in him which, as a rule, is reproduced. Mrs. Wharton has too much material of her own, and far too much literary skill, not to work out her individual method and put her individual touch upon every part of her work.

United States Naval Academy, The. By Park Benjamin. (Illustrated.) G. P. Putnam's Sons, New York. 6×9 in. 486 pages. $3.50.

Mr. Park Benjamin's is no dry-as-dust history—it is almost a sailor's yarn, and yet it is told in dignified language. Mr. Benjamin depicts the life of an American midshipman, or naval cadet, as that life used to be lived in our old frigates and later in our Naval Academy. A member of the Class of 1867, he knows whereof he speaks by actual experience, and he has also had exceptional access to the archives both of the Navy Department and of the Naval Academy. His stately volume is of interest first of all to those who belong in any way to our navy, but it is of genuine, if secondary, interest to all those who are interested in American history, and that should mean all citizens of the United States.

William Gillette as Sherlock Holmes. Illustrated. R. H. Russell, New York. 8×11½ in. 16 pages.

Woman's Paris: A Handbook of Every-Day Living in the French Capital. (Illustrated.) Small, Maynard & Co., Boston. 4×6¾ in. 219 pages. $1.25.

A very interesting account of Paris from a woman's point of view, with all the merits of a guide-book and a great deal more interest than guide-books possess; touching such subjects as cost of living, servants, marketing, cabs, theater-going, shops, money, dress-makers, and French society, in a series of short chapters, presenting a mass of facts for the visitor in Paris.

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Correspondence

Special Taxation

To the Editors of The Outlook:

What was it that actuated the framers of the Constitution when they inserted the clause making duties, imposts, and excises uniform throughout the States? The Colonies had passed through an era of hardships attending the claiming of a new country to civilization; and they were groaning at the same time under a load of special taxation by England, which amounted to oppression in its worst form. This provision of the Constitution was placed there for the very purpose of preventing like acts on the part of our Government. Its wisdom was learned in the school of experience in the past, and should be an example to the Nation for all time.

If we now so forget the history of our country as to hold some of our quasi dependencies subject to special taxation, through whatever motive we may, how can we expect to escape rebellion in these provinces against a seeming hardship? "History repeats itself," and unless the spirit of the Constitution is maintained in our dealings with the new territories, the permanency of the Republic will be menaced.

W. M. P.

Centerdale, Iowa.

A Letter from General Joubert

To the Editors of The Outlook:

I inclose a translation of the last letter received by Dr. Clark, M.P., from the Boer General Joubert. It is not only interesting as a "human document," but should serve to refute the assumption industriously circulated just now by the English press that the old hero was dragged into this war through a sense of soldierly duty alone, and against his better convictions.

M. MATHER.

Lindfield, Sussex.

Pretoria, Oct. 7.

Dear and much esteemed Sir:

This is to thank you heartily for your valued letter. I regret that I cannot write in the English language, and I have none of my children here, as all my sons have gone on commando to join the troops of our land on the borders, where the British forces are mustered ready to invade our country; and perhaps before this letter reaches you some of our burghers will once more perish at the hands of her Majesty's army. It may be that God in heaven has ordained that we must lose our independence, our country, our existence as a nation, under Chamberlain and his filibusters. Well, if our God in heaven has decreed that it must be so, then so it must be. If all England comes with all the nations (colonies) from which Chamberlain wants help, they are too strong for us and too powerful. We know it, but God in heaven is all-powerful. I have prayed much, and many prayers have gone up to the throne of God from all over South Africa to avert this war, but Mr. Rhodes and his parasites demand our blood. I had always hoped that the war would be averted, but now it is as if I heard the British Agent asking what Mr. Chamberlain would do if he did not go to war with the Transvaal, for the Africander Bond at Cape Colony would then be greater than Mr. Chamberlain. So what can we do? What is there to be done in our land? No franchise, no redressing of the Outlanders' grievances, nothing, will avert this war. Our prayers, our granting of the franchise, have been in vain. Even if we were to wash Mr. Chamberlain's feet, that would be in vain. No, the Africander Bond has put Mr. Rhodes out of Parliamentary power, and this is enough. The Transvaal must be suppressed.

Now, as I cannot hope this letter will reach you before the troops attack us, nothing can be done. Therefore, I end with best wishes for you, and may God bless you for all you have done on behalf of the South African Republic.

From your grateful friend,

P. J. JOUBERT.

Woman Suffrage and Woman's Pay

To the Editors of The Outlook:

May I say a word to correct an impression that would follow from a statement made by "M. W. A." in a recent discussion of the effects of woman suffrage? The statement is that in all woman suffrage States women employed by the Government receive the same pay as men for the same work, with the comment: "Compare with teachers' salaries and positions in New York and Massachusetts." If the statement be restricted to *elective* positions with definite salaries fixed by law, it would be correct. But if teachers in the public schools are considered as "employed by the Government," it is most misleading. Speaking for Colorado from a knowledge of conditions for ten years, woman suffrage has had no perceptible effect in securing equal pay for equal work in the schools, nor is there

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the slightest pretense that such is given. Moreover, it is not a question that has been agitated by women in politics. And the maximum salaries paid to women in Colorado fall below the maximum salaries paid for the same grade of work in New York and Massachusetts. B. D.

The Ship Subsidy Bill

To the Editors of The Outlook:

I can heartily agree with you that the country should not be taxed to support a favored industry, but I must make one exception to the rule, and that is, if the country at large is to receive an advantage in just proportion to the taxation.

You condemn the Ship Subsidy Bill for the reason that it taxes the people to support a favored industry; but I would like to ask the question, Will not the Nation benefit by the measure far more than the cost of the subsidy?

The foreign carrying trade is one of the most important industries a nation can have. It may be called the arm of a country which puts it in touch with other nations. It carries the flag to all parts of the globe; and in some proportion to the frequency seen on the ocean will the flag of a country be respected. The merchant marine is also one of the outer bulwarks in the defense of a country, affording as it does, in times of war, not only transports and auxiliary cruisers, but a large reserve force of trained engineers and seamen from which to draw in emergency.

Cannot this Nation afford to pay something for these advantages? If other countries protect their shipping, we, to get our share of the carrying trade, must do the same. England is called a free-trade country, yet her shipping is the most strongly protected industry in the world, for it is protected by the united sentiment of the whole nation. Every Englishman well knows that it is her fleets, merchant and naval, that makes England what she is, and that if she again loses her shipping the British Empire will fall to pieces. She may not adopt the method now proposed by Congress, but, with her high mail subsidies, naval reserve bounties, and immense naval bills, she fosters and protects the ship building and operating business as no other country does.

The ship-building industry of this country is most rigidly protected, but ship owning and operating in ocean carrying are under absolute "free trade." This difference I would like to emphasize, for it is so often neglected by writers on this subject—the difference between ship-building and ship-operating. In this country the former is abundantly protected, while the latter has to compete with the protected shipping of other countries without any assistance whatever. What is the good of a supply without a demand?

I would venture to state that we can now build a ship, quality for quality, almost, if not quite, as cheaply as it can be built in England. The difference in first cost is small enough to be neglected, but the cost of operating under the American flag is so much greater than under the protection of other countries that foreign ships can underbid us in freight-carrying.

As I have said before, if other countries protect their shipping so must we, for the ocean carrying trade is one of the most valuable industries a nation can have. If it has made England great, will not it help to make this country greater? The bill before Congress may not be the wisest possible measure, but it has been drafted by men who have been students of the question for many years, chiefly by Senator Frye, than whom there is no one in Congress who knows more about the subject; and it is reasonable to suppose that it will go further towards accomplishing the results aimed at than any other measure before the public.

H. A. Swanton.

Wilmington, Del.

A Tuskegee Fund

Some months ago a movement, indorsed by the Hon. Grover Cleveland, Mr. Morris K. Jesup, Dr. George A. Gordon, Provost C. C. Harrison, and others, was started to raise a fund of $500,000 as a partial endowment for the Tuskegee Normal and Industrial Institute in Alabama. Up to date $165,000 of the amount has been secured. Those wishing to make further contributions toward this fund may address William H. Baldwin, Jr., Chairman Endowment Fund Committee, 32 Nassau Street, New York, or Booker T. Washington, Tuskegee, Alabama.

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Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

I have been born and reared in the Protestant Episcopal Church, without having ever become a member. 1. I cannot believe, according to the creed, that it is the one Catholic and Apostolic Church. Are there any grounds for such belief? 2. If the Church truly believed, beyond all doubt, in its historic episcopate, why was it necessary for the Anglican Church to appeal to Pope Leo XII. as a supreme judge to recognize its ordination, and by sending envoys to Rome and using all the power she could to influence the decision in her favor? In making such an appeal to such a judge does not the Anglican Church recognize the Roman Catholic Church as occupying the very position which it claims and seeks recognition for? 3. I am told that the Bishop of Washington can trace his episcopal pedigree back to the Apostles without a break. Is this historically true? 4. Is there not something extremely ridiculous in the fact that episcopal appointment depended upon whether Mr. Gladstone, Lord Beaconsfield, or Lord Salisbury is Premier? May it not depend upon whether a member of the Church of England, a Nonconformist, a Jew, or an atheist may be Premier? In other words, the Premier is the fountain-head of ecclesiastical preferment. 5. The House of Parliament is made up of all shades of religious thought, and of none; by it the Church was created, by it the Prayer-Book was adopted, the peers spiritual nearly all objecting, thus showing that the recipients of the Holy Ghost were utterly helpless in matters of religion. J. D.

1. Some non-Episcopal churches also use the creed confession of "one Catholic and Apostolic Church"—some Congregationalists, for instance; also, many liberal Episcopalians who use it do not consider that their Church alone is such, but that many churches make up the One. 2. This was done merely in the interest of Church Unity, to do away, if possible, with a cause of division, not as recognizing superior authority in the Pope. 3. We think the evidence for this very weak. 4. The Premier does it not without the Queen's consent and authority as "head of the Church." 5. However it is now, there was a time when Parliament was an assembly of Churchmen acting in a political capacity. The present crisis in the Church of England is due to a change in this character of Parliament, and the question to be settled is, Whether the Church of England is to regain the right of governing herself the same as when her members were the Parliament. The action of the peers spiritual to which you refer is not a solitary case in which opponents of reform have *not* been recipients of the Holy Ghost.

I should be grateful to you for suggestions as to what you regard the best paper or magazine on methods of church work. Ours is not an institutional church, but we have a community where certain "institutional" methods may be adopted. Kindly name first and second choice. F. P. R.

"The Church Economist" (111 Fifth Avenue, New York) and "The Open Church" (83 Bible House, New York) are the best of a periodical kind. "Modern Methods of Church Work" is a valuable book (Dodd, Mead & Co., New York, $1.50).

Can any one give the name of author of these lines:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done"?
S. B. C.

Bartlett's "Familiar Quotations" states that the author is unknown. The first use of the lines found (though in a slightly different form) is in an album in the British Museum, where they were written (probably quoted) by a Mr. Jacob Bobart, who died in 1726.

1. How do you harmonize your answer to the question regarding the Biblical commands to destroy Midianites *et al.* with The Outlook's explicit defense of divine judgment in the destruction of the Spanish fleet at Santiago and Manila? Also with your exegesis of 2 Peter i., 20, on page 929 of The Outlook for December 4, 1897? 2. Is The Outlook committed explicitly to the position that no self-revelation of God has been made to man excepting that which every theist finds implicit in the common course of nature and history? 3. Has no revelation ever been made of a properly miraculous character which transcends without contradicting that of common nature or common history? 4. Have we no criterion of the most vital truths but the *Zeitgeist*, the shifting opinions of men, the private, particular inner light that varies in different men? 5. Is there no objective criterion of truth in existence that will serve as a common standard of appeal? 6. Is not such a rejection of the special historical revelation as distinguished from the light of nature the very position that has always in the past constituted infidelity as distinguished from bald atheism? 7. Without an objective criterion of truth is there any escape from religious and also intellectual anarchy? 8. Are we not witnessing to-day a rapidly increasing moral anarchy such as in past history has always ensued from the loss of religious faith? H. W. R.

1. The natural laws of causation being ordained by God, divine judgment may be recognized in their operation on those who disregard them. This is very different from recognizing a special mandate for the massacre of idolaters as directly issued by God. St. Peter, please observe, refers to the interpretation of prophecy, not of history. 2. Certainly not. 3. We believe in a supernatural revelation. The character and content of revelation are supernatural. "Miraculous" is a term which rather indefinitely describes some of its external accompaniments. 4. Certainly we have; it appears in the history of the nations, in the experience of the Church, and especially in the person of Christ. 5. Answered in the foregoing. 6. Substituting "rationalism" for "infidelity," we say yes. "Infidelity" is a term that has been too loosely applied to retain definiteness now. 7. Not for men in general. 8. There is no doubt much moral anarchy; we do not think it increasing; some of it is due to the loss of religious faith, much of it to the neglect of moral culture in the churches.

Can any one tell me the name of the author of a poem beginning:

"Let each man learn to know himself.
To gain that knowledge let him labor,
Improve those failings in himself
That he condemns so in his neighbor.
How lightly we our faults do view
And gently conscience try to smother,
But, oh, how harshly do we view
The self-same failings in another!" Z.

Can any one complete for me the stanza containing the lines:

"Though they may forget the singer,
They will not forget the song"?
G. A. M.

In what poem of Robert Browning's do these words occur:

"He feels he has a fist, then folds his arms
Crosswise, and makes up his mind to be meek"?
C. A.

Professor Casper René Gregory, of Leipsic, is not, as stated April 21, a Presbyterian, but a Lutheran. Only a Lutheran could occupy his chair. J. K. S.

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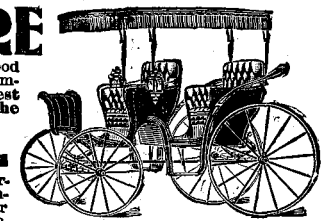

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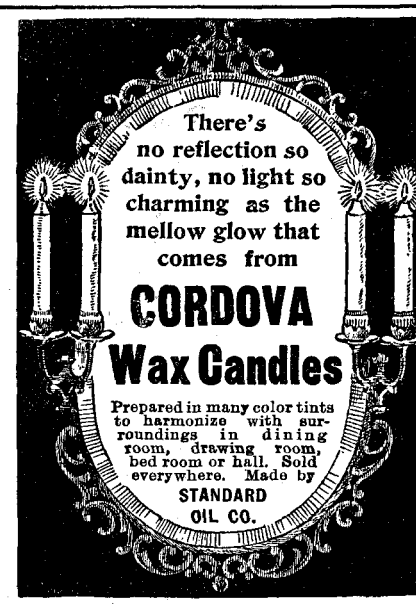
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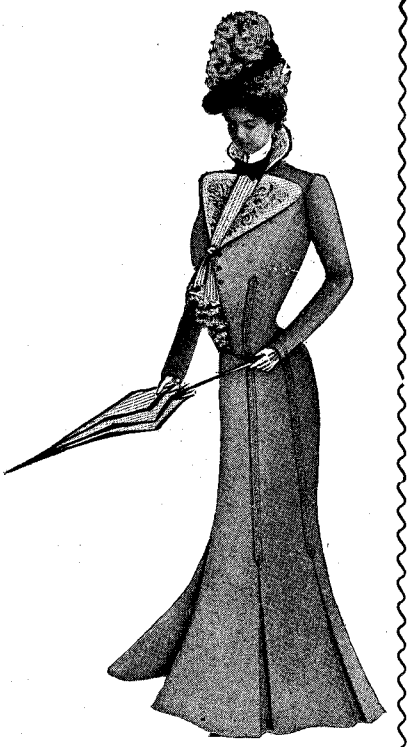

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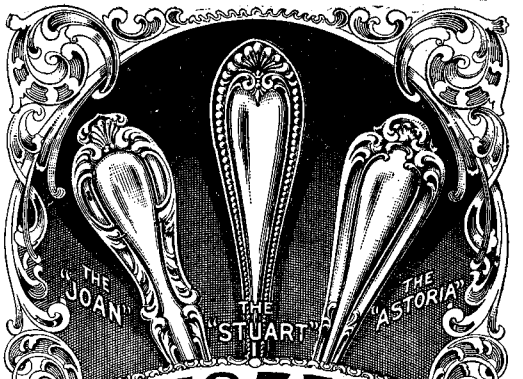

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